CATONIS DISTI cha moralia ex caſtigatione D. Eraſmi Roterodami vnà cum annotationibus & ſcholijs Richardi Tauerneri Anglico idiomate conſcriptis in vſum Anglicæ iuuentutis.

Aliquot ſententiæ inſignes ex varijs collectæ ſcriptoribus per eundem Eraſmum.

Mimi publiani, cum Anglicis eiuſdem Richardi ſcholijs, recogniti.

LONDINI
Ex ædibus Roberti Caly,
Anno ſalutis,
1555.

UMI

Richarde Tauerner to the youthe of Englande, gretinge.

The cause gentle children that hath impelled me to take these paines in this booke, is youre weale & cõmoditie. I perceyued that this booke which is entitled and which commonly we cal Cato, as it is in dede very apte & accommodate for youre educatiõ in vertue & learning so it is also very much frequented and borne in youre handes. But againe I perceyued, that of the moste parte it is rather borne in the handes, then imprinted & fixed in the memorie. The cause hereof, I coulde coniecture to be nothinge els, but that the moste parte of this booke is compoſed not in ſolute oration, but in metre, whiche to the rude childe muſt nedes be obſcure and full of difficultie, & conſequentlye vnpleaſaunte and vnſauerie. For the redreſſe therfore of this incõuenience, I beinge moued, good children, with the loue that I beare vnto you, haue not diſdayned to play as it were the child againe, attemperinge my ſelfe to youre

tender wittes and capacities. I haue not translated the boke word for word, for then I should haue taken away the the office of youre scholemaster, & also occasioned you to be more negligēt and slacke in your studie, vpon truste of the translation therof. But I haue wt briefe scholies onely illustrated & opened the sense of the verses, in whiche thinge I haue chiefelie folowed the great clerke of moste happie memorie Erasmus of Roterodame, whiche before me hath done the same in the Latine tongue. Now it shalbe youre partes (swete children) so to embrace this booke, and to beare it henceforth, not onely in hande, but also in mynde, as I may thinke my labour well imployed vpon you. Fare you well.

FINIS.

LIBELLVS ELEGANtissimus qui inscribitur Cato de præceptis vitæ communis.

VM animaduerterem, quàm plurimos homines graviter errare in vita morum, succurrendũ & consulendum eorum opinioni fore existimaui, maximè vt gloriosè viuerent, & honorem contingerent. Nunc te fili charissime docebo, quo pacto mores animi tui componas. Igitur præcepta mea ita legas, vt intelligas. Legere enim & non intelligere, negligere est.

Itaq; Deo supplica. *Parentes ama.*
Cognatos cole. *Magistrum metue.* *Gradus pietatis.*

The first reuerẽce is to God, the next to the father and mother, the thirde to the rest of thy kinsfolke. We make supplication vnto God with oure prayers and sacrifices. We loue our Parentes while we obserue and obey them. We embrace our kinsfolke wyth offyces of humanitie and with vsynge their companye. And after all these, the chylde

muſte feare and ſtande in awe of the maiſter vnto whole correction he is committed.

Datum ſerua.

The thinge that thou art put in truſt with, kepe faithfullye.

Foro te para.

That is to ſay, exercile thy ſelf in ſuch knowledge, as thou maiſt bee conuerſant in the courte of pledynge. For in olde time this was the firſte degree to high promotion. Erasmus ſayeth that in moſte auncient writers he findeth it written thus (*Foro pare*) that is to ſay, obey and applie thy ſelfe to the market that is to ſaye, to the ſtate preſent, like to the common proverbe, *vtere foro.*

Cum bonis ambula.

Kepe company with men of honeſt haueour. For firſt thei will iudge the ſuch one as thei be with whom they ſee thee conuerſaunt. And ſecondlye by hauntinge and kepinge companye with the good, thou ſhalt become better.

Ad conſilium ne acceſſeris antequã voceris.

Thruſte not thy ſelfe into other mens coũſailes and affayres, but when thou art called then come.

Mundus

Mundus esto.

That is, neither filthie nor ryotouse, but nette and pure.

Saluta libenter.

Fayre speaking gêbereth and also norisheth the frendshyp of many.

Maiori cede.

That is, strive not with them that be mightier then thy selfe.

Minori parce.

Rage not agaynst those that bee thy inferiours, but beare some what wyth them.

Rem tuam custodi.

Waste not rashelye thy goodes, lest either foulie thou be driuē to beggery, or more foulie forced for to robbe and steale, or els (whiche is nexte colin to it) to extorte and pole.

Verecundiam serua.

Kepe thy selfe vndefiled and pure frō the spottes of foule lecherye.

Diligentiam adhibe.

As diligence in all thinges preuaileth and beareth the chiefe stroke: So hath negligence alwaye infelicitie with it accompanied.

Libros lege. Quos legeris memento.

Mute of bookes is learned anone that which by long experience and vse of life a mã cã skale attaine. But here ye must take hede that ye ouercharge not your selfe with readinge, heaping one lying vpon another, and imprinting nothing in the memorie.

Familiam cura.

Thine owne domistical affaires are to be cared for, and none other.

Blandus esto.

That is, be courteouse in companie.

Irasci ab re noli.

Be not wayward and hard to please, for at al not to be moued pertaineth rather to a stocke then to a man.

Neminem irriseris.

Skorning of other is a token of an arrogante folye. But Erasmus saieth in some bokes it is written thus.

Miserum ne irriseris.

As who should say, the vices of ỹ mĩde do merite to be mocked & skorned, but miserie deserueth rather pitie thẽ mockerie.

Mutuum dato. Cui des videto.

Otherwhiles a man ought to lend his money, yet not to al sortes of mẽ with out

out choose, but to such as will wel and truely yelde it againe, & to suche as be worthy to haue suche office of frendeship bestowed vpō thē, & finally to such as thou coudest finde in thy hart euen to geue it.

Iudicio adesto.

In olde time it was the chiefe office of frēdship, in thy frēdes cause, where iudgemēt was to be geuē, to be with him & to assist him with thy coūsel & helpe.

Conuiuare raro.

Ouer oft to call other to feastes wasteth a mans substaunce, & ouer ofte to go to feastes is not cōmēdable. But more rarely to do eyther of them is good humanitie.

Quod satis est dormi.

Slepe not for pleasure, but for the necessitie of nature.

Iusiurandum serua.

Thou oughtest not rashely to swere, & the thig ẏ thou swerest, thou must performe, oules it be a thing vnlawfull.

Vino te tempra.

Be moderate in wine, or abstaine from wyne. For rarely to geue wyne to a yonge man, is to put ople to fire.

Pugna pro patria.

We muste fighte not for euerye trifle, but for defense of our countrey.

Nil temere credideris.

Be not light to beleue al thinges that be spoken.

Tu te consule.

Take counsaile of thy selfe, for thou best knowest thy selfe and thy thinges. It is also reade thus.

Tutò consule.

Take hede of leoperdous counsayles, Folowe sure counsayles.

Meretricem fuge: Literas discе.

Youth is best kepte from harlottes by the studie of good sciences.

Nil mentiri velis.

A lie is a foule vice, and namelye in a gentle man.

Bonis benefacito.

Benefites ought not to bee bestowed but vpon good persons, for otherwise they be lost.

Maledicus ne esto.

Tempre thy selfe from tauntinge of other men. *Existimationem retine.*

Maintayne thy good name, that thou lose it not, for it is soone lost, but it is

not

not soone recouered.

Aequum iudica.

Iudge not for mede or fauour, but accordinge to the rule of equitie.

Parentes patientia vince.

Though thy parentes handle the not indifferentlye, yet thou muste forbeare them.

Beneficii accepti memor esto.

It is a great comelines to be mindfull of that thou takest, and forgetfull of that thou geuest.

Ad praetorium ito.

In the maiores court or kinges courte wher causes be pleaded are many thinges learned.

Consultus esto.

Haue knowledge of the law, to the intent thou maist helpe thy frende.

Vtere virtute. Vse vertue.

Iracundiam tempera.

Before, he admonished we should not be angrie without cause. Now he warneth that also a iuste angre shoulde be moderated.

Trocho lude. *Aleas fuge.*

The toppe is conuenient for children. The dise be infamouse euen amonges the

the Heathen people.

Nil ex arbitrio virium feceris.

It is tyrannicall, to haue eye to what thou canste do by might, & not to what thou canst do by right.

Minorem te ne contempseris.

It is ꝑ proud mās propertie & not the wise mans, to abhorre his inferiour.

Aliena concupiscere noli.

Be content with thine owne.

Coniugem ama.

Thou must loue thy wife, for she is thy partener both of weale and wo.

Liberos erudi.

Chastice and bringe vp thy children.

Patere legem quam ipse tuleris.

What order thou prescribest to other, vse the same towardes them.

Pauca in communi loquere.

Haue not al ꝑ wordes at the bourde, ꝑ other mē also may haue place to speak.

Illud stude quod iustum est.

Be not affectionate to the thinge, that should be a reproche for thee to do.

Amorem libenter ferto.

Hatred is by all meanes to be fled, and loue desired. And though the person be scarse worthy to be loued agayne, yet suffer thy selfe to be loued.

LIBER. I.
DISTICHA DICTA CATONIS.

Si deus est animus, nobis ut carmina dicunt.
Hic tibi præcipuè sit pura mente colendus.

Si pro quid.

The people thoughte god to be appeased with sacrifices of beastes, & of thinges corporall. But where as God him selfe is a minde & no body, doubtles he oughte chiefely to be honoured with the puretie of minde. Yea, and at this daye also the cõmon sort of Christians worship God with certaine corporall ceremonies only, where as the most thankefull and acceptable worship is the godlines of the minde, for such worshippers doeth the father of heuen seke, which wil worship him in spirite, him selfe being a spirite.

Plus vigila semper, vec somno dedutus esto.
Nam diuturna quies vitiis alimenta ministrat.

For as muche as lyfe is a watchynge accordinge to the mynde of Plinie, we oughte

ought to take heede, that we loose not the greatest part of our life with slepe namelye lith of the same manye vices be gendred, as well of the bodie as of the minde.

Virtutem primam esse puta compescere linguam,
Proximus ille deo, qui scit ratione tacere.

The firste, that is to saye, the chiefe and greatest vertue is to refrayne thy tongue, that thou speakest nothynge, rashelye. For god whiche is wisest, speaketh seldome and not but thynges necessarye, where as there is nothing, but he seeth nothynge, but he vnderstandeth. Wherefore he is next to god, whiche wiselye and with iudgement of minde can kepe silence.

Sperne repugnando tibi ne contrarius esse,
Conueniet nulli, qui secum dissidet ipse.

He that striueth with him selfe shall full euil agre with other men, that is to saye, he that hath no certayne forme and institute of life, but is with euery puffe of winde caried nowe by ther nowe thither, is not mete for the com-

pany

panye of honest men.

Si vitam inspicias hominum,
si deniq; mores
Cum culpent alios, nemo sine crimine
viuit.

Worldelye people doe marke other mens faultes, no mā seeth his owne, where as in verye dede no personne at all is voyde of vices, yf he wil narowlye examine his life and maners.

Quæ nocitura tenes, quāuis sint
chara relinque,
Vtilitas opibus præponi tēpore debet.

Otherwhiles it is expedient to throw awaye thinges moste deare vnto vs, yf they shoulde bringe anye ieoperdie vpon vs, as to cast awaye precious stones and golde, that oure life myght be in more saufetie, or pleasures, that we myghte recouer oure healthe. For the pleasures ought not to be considered, but the vtilitie.

Constans et lenis vt res expo-
stulat esse,
Temporibus mores sapiens sine
crimine mutat.

As time requireth, so take vpō the, now these, now those maners. Be somtime

graue

graue and sadde, and somtyme agayne amiable and milde accordynge to the seasone and place. Or if ye reade (*leuis*) after Erasmus mynde. Be sometyme constant, and somtyme agayne lyghte & chaulgeable, as the time shal require.

Nil temere vxori de seruis crede querenti.
Sæpe etenim mulier, quem coniunx diligit, odit.

It is commonlye the proper and peculiar faulte of wiues, to moue and stirre their husbandes agaynst their seruauntes, wherfore he aduiseth the that they geue no lyghte credence to suche complaintes.

Cumque mones aliquem, nec se velit ipse moneri,
Si tibi sit charus, noli desistere cæptis.

It is not ynoughe lightely to monish thy frende, whē he doeth amisse. Thou muste styll call vpon him, thou mayest not leaue him, that euen with importunitie thou mightest ouercome him, yf the matter be such that it toucheth his good name, or his health.

Contra verbosos noli contendere

dere verbis.
Sermo datur cunctis, animi
sapientia paucis.

¶ If thou medlest with wise men, thou needest not many wordes. If with fooles, thou strivest in vaine

Dilige sic alios vt sis tibi charus amicus
Sic bonus esto bonis, ne te mala damna sequantur.

So vse thy frendes, as thou maiest be dearest to thy selfe. So do good to other, that thou hurt not thy selfe.

Rumores fuge, ne incipias nouus autor haberi.
Nam nulli tacuisse nocet, nocet esse locutum.

Spreade no newe tales amonge the people, for a rumoure commonli lighteth vpon his head, from whence it came. ¶ If there be no ieoperdye in the reportinge, yet it hurteth thee not to holde thy tongue, if there be ieoperdie, it hurteth to vtter it.

Rem tibi promissam certò promittere noli.
Rara fides, idco, quia multi multa loquuntur.

Make no certaine promise to no man

vpon truste of an other mannes promisse. That which lieth in thy power thou mayest performe, but another mans credite thou canneſt not warrant. And the commen ſort of men beynge moſte readie to promiſe, do often times deceiue in performinge of the ſame.

Cum quis te laudat, iudex tuus
esse memento.
Plus alijs de te, quàm tu tibi
credere noli.

Eſteme not thy ſelfe by the prayſinge of other men, but by thyne owne conſcience. Aſke thy ſelfe in what caſe thou ſtandeſt, and yf thy mynde anſwereth the, that thou art a farre other perſō, then this mā or that man maketh the, thou oughteſt rather to geue credence to thine owne ſelfe, to whom thou art better knowen, then to other.

Officium alterius multis narra-
re memento.
Atque aliis cum tu beneſeceris,
ipſe ſileto.

A good tourne or benefite, whiche we receiue at other mens handes, oughte to be had in minde of vs, but a benefite done to other muſt be forgotten.

Mul-

Multorum cum facta senex & dicta recenses,
Fac tibi succurrant iuuenis, quæ feceris ipse.

Aged folke which haue seen and heard many thinges, be wont to tel the sayinges and deedes of manye. But we oughte to endeuoure oure selues, that we so behaue vs in youth, that in age we maye remember, not onelye what other men haue well sayde and done, but also what we our selues.

Ne cures si quis tacito sermone loquatur.
Conscius ipse sibi de se putat omnia dici.

When thou seest certayne men whisper and speake secretly together, thou mayst not forthwith suspect that they speake euyll of thee. For that were a signe of one that were guiltie in hys owne conscience.

Cum fueris fœlix quæ sunt aduersa caueto,
Non eodem cursu respondent vltima primis.

In prosperite feare aduersitie, for fortune is full of mutabilitie, and often times of merye begynnynges folowe

ladde endinges.

Cum dubia & fragilis ſit nobis
vita tributa:
In morte alterius ſpem tu tibi
ponere noli.

It is oftē ſene that he that gapeth for another mans death is firſte ſtrycken with æthes dart him ſelf: yea, though he be the ponger or ſtronger of bodye. for certainely the verie lyfe of man is brickell, and breaketh with euery caſualtie.

Exiguum munus cum dat tibi pauper amicus,
Accipito placidè, plenè & laudare memento.

Gyftes are to be eſtemed not by the price, but by the mynde of hym that geueth.

Infantem nudum quum te natura creauit.
Paupertatis onus patienter ferre memento.

Sith nature hath broughte vs forthe naked, we maye eaſelye perceyue, that riches pertayne not to mans nature, but is ſtraunge from it. If thou loſe a membre of thy bodye, it maye perchaunce greue thee, for ſomewhat of

thys

thee is perished. But if riches be eyther taken awaye, or do not chaunce vnto thee, be not muche agreued. For in these thynges, whiche be verelye mans owne, kinges haue not one iote more, then thou that art poore. Wilte thou knowe what is in deede thyne? Thincke what thou hadest whē thou were borne.

Ne timeas illam, quæ vitæ est
vltima finis,
Qui mortem metuit, quod vi-
uit perdit idipsum.

Who so feareth death, doeth not only not escape death, but moreouer loseth the verie selfe life that is geuen him. For a carefull life is no life.

Si tibi pro meritis nemo re-
spondet amicus
Incusare Deum noli, sed te ipse
coerce.

There is no greater corsy to a mans hearte, then an vnthanckfull frende. Whiche thynge yf it happen, wyte it not vpon God, as that it came by his faulte. Naye, rather take vp thy selfe, that thou shewe no more suche frendship to vnthankfull bodies.

Ne tibi quid desit, quæsitis v-

tere parcè,
Vtque quod eſt ſerues, ſemper
tibi deeſſe putato.

Spende, but ſpende in meaſure the thinges that thou haſte gotten togeather. And to ꝯ intent thou maieſt kepe that thou haſte, alwaies imagine thou wanteſt ſomwhat, leſt all be gone ere thou be ware. For in the purſe botom (ſaieth Heſiode) it is to late ſparinge.

Quod præſtare potes, ne bis
promiſeris vlli.
Ne ſis ventoſus, dum vis vrbanus
haberi.

That whiche thou canneſt not perfourme, to promyſe thoughe it be but ones, were a token of muche raſhnes. But the thing that thou canneſt perfourme, to promyſe it to a man fyrſte ones, & then againe, is a token of boaſting, and no pointe of humanitie.

Qui ſimulat verbis, nec corde eſt
fidus amicus,
Tu quoque fac ſimile, ſic ars
deluditur arte.

Againſte hym that vſeth a coloure of frendſhippe towardes thee and is not in dede thy hearteye frende: Vſe thou the ſame alſo, and accordynge to the

prouer-

prouerbe. *Cretiza cum Cretense.* For better it is oftentymes to kepe a fayned frende, then to make him thyne open enemie: whiche thou shouldest doe, yf thou shewe thy selfe that thou perceiuest his clokinge.

Noli hominum blandos nimium
sermone probare.
Fistula dulce canit, volucrem
dum decipit auceps.

Fayre woordes make foules fayne. Esteme not menne by their good sayinges, but by their well doinges. He lyeth in waiet of the, that speaketh to thee moost fayre. Remembre that byrdes also be mocked and caught in the snare.

Si tibi sint nati, nec opes, tunc
artibus illas
Instrue, quo possint inopem defen-
dere vitam

Cunnynge (saye they) is no burden, but whether so euer a man become, it mayntayneth him: yea, muche more certaynlye then monye or lyuelode, for that maye be taken frome hym by an hundreth misfortunes, where as a science or ocupation abideth.

Quod vile est charum, quod

charum eſt, vile putato.
Sic tibi nec parcus, nec auarus
habeberis vlli.

That the people makethe muche of, that deſpyſe thou. And ꝑ they deſpiſe make thoumuchof. Thus ſhal it come to paſſe, that neither thou ſhalt be a nigarde to thy ſelfe. For thou ſhalt dare vſe the thynges that thou ſetteſt not muche by. Neither ſhalte thou ſeme couetous to any man, ſith thou ſhalte not couet gredelie, nor yet kepe buſely the thinges that they moſt couet. The people moſt regardeth riches, but lear nynge and vertue they ſet leaſt by. Tourne thou the opinion. For ſuche be the thinges to euery man, as is hys opinion of them. The people iudgeth Felauntes, Partrigies, Quayles, deintie diſhes. Thinke thou contrary that they be vile meates, & thinke the deintieſt meate of all is a newe laied egge, Letteſſe, a Chicken. Thus neyther ſhalt thou ſeme a ſnoudge to thy ſelfe, ſith thou hafte that whiche is in thy iudgement deintie, neither ſhalte thou couet the deinties of other men, which be to thee vile.

Quæ culpare ſoles, ea tu ne fe-

ceris

ceris ipſe.

Turpe eſt doctori cum culpa
redarguat ipſum.

It is a foule rebuke for the to do that thynge thy ſelfe, whiche thou blameſt in other. A vicious life deminiſheth a teachers authoritie and eſtimation.

Quod iuſtum eſt petito, vel quod
videatur honeſtum.
Nam ſtultum eſt petere quod
poſſit iure negari.

The thinge whiche ſemeth not rightfull or vnhoneſt, is to be deſyred of no man. For no man oweth in thynges vnlawful to ſatiſfie his frēdes deſire.

Ignotum tibi nolito præponere
notis,
Cognita iudicio conſtant, in-
cognita caſu.

Exchaunge not eaſelye the knowen with the vnknowen. For thou ſhalt more commodiouſlie vſe the thinges thou knoweſt which thou canſt iudge of, then that wherof thou haſt had no experience. And ſuche thinges as thou art acquainted with, if they be good, thou ſhalt vſe the more rightli, if they be euill, thou ſhalt beare thē the more eaſelye. For as the Poete Plautus

saieth: Lupis knowen be no euylles: Thinges vnknowen howe they shall proue it is vncertaine.

Cum dubia incertis versetur vita periclis,
Pro lucro tibi pone diem, quicunque laboras.

The sense and ordre is this. Where as the doubtfull life of mankinde is turned and tossed with vncertaine perilles, that is to saye, wyth a thousande casualties and hasardes, thou manne what so euer thou art which doest labboure, that is to say: whiche arte vexed and troubled with the euils of this life, counte euerye daye of thy lyfe as it were wonne and gayned, more then thou lokedest for. For euerye day that thou haste passed, myghte haue bene thy laste daye, as it was vncertayne whether it shoulde haue chaunced vnto thee, or no.

Vincere cum possis, interdum cede sodali,
Obsequio quoniam dulces vincuntur amici.

Other whyles thou muste gene place & be obsequious to thy frende, though thou maiest ouercome him, and putte him

him to ſilence. For ſurely ſuche obſequie and gentle ſayinges do retayne frendes in amitie.

Ne dubites cum magna petas
impendere parua,
His etenim rebus coniungit
Gratia charos.

Sticke not to beſtowe a litle for the obteynyng of muche. For Grace, that is to ſaye, the goddeſſe of beneuolence or fauoure coupleth together louinge and deare frendes wyth theſe lynkes and chaines of geuing one to another.

Item inferre caue, cum quo tibi
gratia iuncta eſt.
Ira odium generat, concordia
nutrit amorem.

Take heede thou make no ſtrife nor contention with thy frende. For ſtriuynge and pleadynge with thy frende breadeth oft tymes hatred, where as on the contrarie parte concorde norriſheth loue.

Seruorum ob culpam cum te dolor
vrget in iram,
Ipſe tibi moderare, tuis vt parcere poſſis.

Punyſhe not thy ſeruaunte or ſcholer ſo longe as thou feleſt thy ſelf chafed

wyth ire, but fyrste tempre thy selfe, that whē thy anger is lated, thou maiest eyther forgeue, or punyshe more gentlye.

Quem superare potes, interdum vince ferendo.
Maxima enim morum semper patientia virtus.

It is a ryght soueraigne vertue: yea, when thou maiest haue the vpper hād yet somtyme to suffer thy selfe to be vanquished, and to neglecte thyne aduersarie.

Conserua potius quæ sunt iam parta labore.
Cum labor in damno est, crescit mortalis egestas.

It is muche more sure and also more easye to kepe that thou hast gotten with thy labour, then to botch vp againe that thou hast wasted by riotte. Kepe together then the thinges alredie gotten. For when thy trauell and labour is spente in botchinge vp and in recoueringe the dammage and losse that thou haste by thy folye sustayned there groweth worldly beggerie.

Dapsilis interdum notis, charis, & amicis,

Cum fueris fælix: semper tibi proximus esto.

When thou art happie and in wealth be otherwhile liberall to thy neyghbours, freudes, and louers, but be alwaies nerest to thy selfe.

LIBER SECVNDVS.

TElluris si forte velis cognoscere cultus,
Vergilium legito, quòd si mage nosse laboras
Herbarum vires, Macer tibi carmine dicet.
Si Romana cupis et Punica noscere bella,
Lucanum quæras, qui Martis prælia dicet.
Si quid amare libet, vel discere amare legendo,
Nasonem petito: Sin autem cura tibi hæc est
Vt sapiens viuas, audi quo discere possis.
Per quæ semotum vitiis traducitur æuum.

Pro punica Eras. legendũ putat ciuica, i. ciuilia.

Ergo

Ergo ades, & quæ sit sapientia, disce legendo.

Other matters ye may lerne of other Poetes. Vergile in hys bookes of Georgikes teacheth husbandrye. Macer setteth oute the vertue of herbes. Lucane wryteth of the ciuile warres of the Romaines. Ouide sheweth the arte of louynge, and in hys Elegies teacheth loues. But yf thou couetest the arte and waye howe to lyue well and rightlye, reade this booke. This shall teache thee no vulgare artes and trifles, but after what sorte thou maiest leade a life secluded and seuered from vices.

Si potes, ignotis etiam prodesse memento.
Vtilius regno, meritis acquirere amicos.

Not onelye vppon oure frendes we ought to be beneficial, but straungers also muste be wonne with some benefite, wherin we maye do them good. For it is muche more profitable for a man to gette hym frendes wyth hys demerites and good dedes thē to haue a kyngdome. A kingdome maye be taken awaye, frendes wyll succour hym

that

that is depoſed or put out. For they be farre ſuerer, whō thou winneſt with benefite, thē whom thou preſſeſt with power.

Mitte arcana dei, cœlúmque inquirere quid ſit.
Cum ſis mortalis, quæ ſunt mortalia cura.

Accordinge to the ſentence of Socrates, thoſe thynges that be aboue vs longe nothing to vs. He admoniſheth vs therfore that omitting the ſtudy of naturall Philoſophie, we wil regard the thynges that pertaine to humaine life, that is to wete, to the framing of maners and pourginge the mynde of euyl affectes.

Linque metum letbi, nam ſtultum eſt tempore in omni.
Dum mortem metuis, amittis gaudia vitæ.

Relinquiſhe the feare of deathe, for there is great folie winned therwith al at all times. For firſt the perſon ſo fearyng deth, can by no meanes ſhōne the thinge he feareth. Seconde, if this life hath any ſwetnes in it, all that he loſeth through his owne folie.

Iratus

Iratus de re incerta contendere noli,
Impedit ira animum, ne possit cernere verum.

Of a matter vncertaine or of a doubtfull question, see thou neuer do contende or dispute when thou art angry For anger is a greate obstacle and let to the mynde, that it cannot discerne ne espie the trueth.

Fac sumptum propere, cum res desiderat ipsa,
Dandum etenim est aliquid, cum tempus postulat, aut res.

Erasmus pro propere putat legendum esse prompte.

Do coste, when the matter requireth, quickelye and redelye lest eyther thou seme to do it with an euil wyl, or doest it when the time is past.

Quod nimium est fugito, parua gaudere memento
Tuta mage est puppis modico quæ flumine fertur.

The low state and condition of liuinge is surer then the hyghe, like as a shyp is in more sauetie whych is in a lytle floude then that whiche swymmeth in the waues of the maigne sea.

Quod pudeat socios prudens celare memento,

Ne plures culpent id quod tibi displicet vni.

If thou bee wise, remembre thou doe not disclose to anye, yf thou haste done ought, that thou maiest be ashamed of, lest many men now do blame thee: for that, whiche afore thou bewraidest thy selfe, discontented but thee alone.

Nolo putes prauos homines
peccata lucrari,
Temporibus peccata latent, & tempore parent.

I will not thou shouldest thinke, sayeth this authour, that euyll disposed and wicked men doe winne their misdemeanours and offēses, that is to say, that they shall escape so without punishement. For that were a winninge vnto thē and a gaines of their noughtimes. Naye, they shall not escape so. For as time couereth, so time also bewrayeth all thinges.

Corporis exigui vires contemnere noli,
Consilio pollet, cui vim natura negauit.

Despise not the powers of a litle body For often times that whiche lacketh in the bodelye strength is recompensed

in the ſtrength of the minde.

Quem ſcieris non eſſe parem tibi,
tempore cede.
Victorē á victo ſuperari ſæpè videmus:

If thou perceyueſt that thou haſt to do with one that is mightier then thou, and that thou arte ouermatched, geue place for a tyme and ſuffer hym to haue the victorie. For in proceſſe of tyme it often happeneth that by the alteration of humayne thinges he that before was the better manne, is nowe become the inferior.

Aduerſus notum noli contendere
verbis.
Lis minimis verbis interdum maxima
creſcit.

With thine olde knowen and familiar acquayntaunce ſtriue not to ſoore. For of verye ſmal and light wordes otherwhiles groweth great and greuous debate.

Quid deus intendat noli perquirere
ſorte.
Quid ſtatuat de te ſine te deliberat
ipſe.

Searche not by lottes, ſorcerye, witchecrafte or other wicked crafftes, what ſhall

shal become of thee, for asmuche as god wyl not thou shoulde knowe it. For he calleth thee not to counsayle, when he goeth aboute to determine anye thynge of thee. That yf he woulde haue thee knowe it, doubtlesse he woulde call thee to counsayle.

Inuidiam nimio cultu vitare memento.
Quæ si non lædit, tamen hanc sufferre molestum est.

Enuie throughe ouermuche gorgiousnes and furnyshynge of thy selfe see thou shonne, that is to saye, take heede that thy porte be not so greate and stately that other men haue enuye at thee. For al be it the enuye of others hurte thee not, yet it is a paynefull thinge to suffer it.

Esto animo forti, cum sis damnatus iniquè.
Nemo diu gaudet, qui iudice vincit iniquo.

Take a good hearte to thee thoughe thy aduersarye agaynst righte and equitie hathe by the iniquitie of the Judge ouercome thee. For surelye he shall not ioy long that so worketh, but the thing that the Judge hathe wickedly iudged

God wyll reiudge.

Litis præteritæ noli maledicta referre.
Post inimicitias iram meminisse
malorum est.

Referre, i. recē sere,

After attonement made betwene partye and partye, the euil tales of the contention passed, ought nomore to be rehersed, but all the former iniuries ought to be clene forgotten.

Nec te collaudes, nec te culpa-
ueris ipse.
Hoc faciunt stulti, quos gloria
vexat inanis.

Neither prayse nor disprayse thy selfe. For who soeuer doeth eyther of them, semeth to seke vaine glorye. For euen he that dispraiseth him selfe semeth for this intent to doe it, that he maye bee contraried of suche as here him, and so be praised of them.

Vtere quæsitis modicè cum sump-
tus abundat.
Labitur exiguo quod partum est
tempore longo.

Use measurablie and sparinglye the thinges that thou hast gotten together For when a mans expenses be greate and vnreasonable then doeth his substaunce

ſtaunce and goodes conſume and waſt away in a litle time, which was gotten in longe time.

Inſipiens eſto, cum tempus poſtulat aut res.
Stultitiam ſimulare loco prudentia ſumma eſt.

Loco. i. quum eſt oportunum.

Doe not alwaye pretende grauitie and wiſedome, but otherwhiles take the perſonne of a foole vpon thee, namelye when the time or matter ſo requireth. For when occaſion ſerueth, to counterfeyte folye, is moſt high wiſedome.

Luxuriam fugito, ſimul et vitare memento
Crimen auariciæ, nam ſunt contraria famæ.

Flye exceſſe and riot in al thinges: and againe on the other parte, remembre to eſchewe the crime and blame of couetouſnes, for they bee bothe of theym contrarie to a good name and fame.

Noli tu quædam referenti credere ſemper.
Exigua eſt tribuenda fides qui multa loquuntur.

See thou beleue not him that is alwaie lieng and reporting of tales. For ſureiye ſmale credite ought to be geuen

to ſuche as be great talkers.

Quod potu peccas, ignoſcere tu tibi noli,
Nam nullum crimen vini eſt,
ſed culpa bibentis.

That thou offendeſt and doeſt amiſſe throughe dronkenſhyppe, forgeue not thy ſelfe, but rather blame and accuſe thy ſelfe: yea, and take puniſhement of thy ſelfe. For verely it is not the wyne, ale, or beere, that oughte to be blamed whē a faulte is cōmitted of a dronkard, but it is the ſelfe drynkers faulte.

Conſiliū arcanum tacito committe ſodali.
Corporis auxilium medico cōmitte fideli.

Commit thy priuie and ſecret counſayl not to euerye perſonne, but to thy ſtyll and ſecrete frende. And the helpe and cure of thy bodie, commit to a faythfull phiſition.

Succeſſus indignos noli ferre moleſtē.
Indulget fortuna malis, vt ladere poſſit.

Take it not greuouſly, when eyther thy matters proſper not accordynge as thou arte worthy, or when other mens

matters

matters prosper better then they bee worthye For fortune fauoureth manye times and cherisheth cupll personnes, to the intent she maye hurte them and doe them displeasure at length.

Prospice qui venient hos casus
esse ferendos.
Nam leuius lædit quicquid præuis
deris ante.

Foresee and caste before with thy selfe the chaunces that come, to the entente thou mayst the better beare them. For it is a muche easier and lighter griefe, when the thinge is seene before.

Rebus in aduersis animum submittere
noli.
Spem retine, spes ma hominẽ nec morte
relinquit.

In aduersities submitte not thy hearte and courage, but kepe styll a good hope of a better day. For only hope forsaketh not a man no not in deathe.

Rem tibi quã noscis aptam, dimittere
noli.
Fronte capillata, post est Occasio calua.

When thou seest a thinge meete for thee, let it not slyppe but take the occasion when it serueth. For Occasion is

thus paynted. She is before in the front of her heade all full of heare, so that a man maye easelye catche holde of her, but behinde she is balde.

Quod sequitur specta, quódq;
imminet ante videto,
Illum imitare deum, qui partem
Ianus, aspectat vtramq;.

Beholde the thing that already is come and whiche nowe foloweth thee, and forese the thing also that is commynge, and whiche hangeth ouer thy heade. As who woulde saye: of thynges passed done wel or otherwise take counsayle, how thou mayest vse thinges to comme. Wherin thou shalt folowe the example of Janus the auncient god of the Romaynes, whiche was paynted with two faces, in whome was figured a prudent and wise man, whiche ought to looke both behinde hym and before hym. Thinges behinde thee be thinges passed, and thinges before thee be thinges to come. For so muste thou take thys worde *sequitur* here.

Fortior vt ualeas interdum para
ctior esto.
Pauca voluptati debentur, plura saluti.

To

To the entente thou mayst be stronger, and haue thy health the better be otherwhyles more sparynge, sobre, scant, and moderate in thy diet. Soms what ought to be geuen to pleasure, but more to health.

Iudicium populi nũquã contẽpseris unus,
Ne nulli placeas dum vis contemnere multos.

Thou beinge but one man neuer despise the iudgement of the people, least whyle thou wylte despise manye, thou please none

Sit tibi præcipuè, quod primum est, cura salutis,
Tempora ne culpes, quum sis tibi causa doloris.

Afore all other thynges take heede of thy healthe, for that is the chiefe and principall thinge to bee regarded: least yf thou fal into diseases throughe thine owne intemperaunce and by misgouernaunce of thy selfe, thou blamest the time or the unwholsomnes of the aire or place (as commonly men doe) where thou arte cause thy selfe of thy trouble and sorowe.

Somnia ne cures nam mens

 humana

humana quod optat
Cum vigilat sperans, per somnium
cernit idipsum.

Obserue not superstitiously neither yet regarde thou thy dreames. For the thinge commonlye that a mans mynde wisheth for by hopinge, whyle it waketh, seeth the same by representation in slepe.

Liber tertius.

HOC quicũque velis carmen
cognoscere lector,
Hæc præcepta feres, quæ sunt
gratissima vitæ.
Instrue præceptis animũ, nec discere
cesses.
Nam sine doctrina vita est, quasi
mortis imago.
Commoda multa feres: sin autem sprueueris illud,
Non me scriptorem, sed te neglexeris
ipse.

Thou what so euer thou art (good reader) whiche dost couet to knowe thys boke of verses: shalt carye awaye moste wholsome

wholsome and commendable preceptes of lyuinge. Furnyshe therfore thy mynd with morall lessons, and ceasse not to learne, For without learnynge surelye thys lyfe is as who shoulde saye, an Image or representation of death. Thou shalte, I saye, beare awaye manye commodities by readynge and reuolupnge thys booke. Contrarie yf thou settest nought by it, thou shalt not despise me that am the writer, but thy selfe.

Cum rectè viuas, ne cures verba malorum.

Arbitrii nostri non est quid quisq; loquatur.

When thou liuest wel, regarde not the wordes of eupl persons that can speake good by no menne of honestye. Neither doeth it lye in oure power and arbitriment what euery man speaketh. Wherefore sith we can lette no man to speake, it is not our faulte but theyrs.

Productus testis, salua tamen ante pudore,
Quantumcunq; potes, celato crimen amici.

When thou arte brought forth for a witnesse in thy frendes matter, Doe as muche as thou canst, thy honesty saued.

to

to hide thy frendes blame.

Sermones blandos blesósq; cauere memento.
Simplicitas veri sana est, fraus ficta loquẽdi.

Trouthes tale is playne and simple without anye flateryng, where as faire flaterynge speache lyeth commonlye in awayte to deceyue thee. Take hede therfore of fayre and lispynge wordes that thou be not defrauded.

Segnitiem fugito, quæ vitæ ignauia fertur:
Nam cum animus languet, consumit inertia corpus

Languet is feble or drosie

A slouthful and an ydle lyfe is to be fled For when the minde is vnlustye, then doth ydlenes consume the bodie.

Interpone tuis interdum gaudia curis,
Vt possis animo quemuis sufferre laborem

Curis, i studiis

The minde that is weried with serious affayres muste otherwhyles bee refreshed with honeste and moderate pleasures, that it maye be the better hable to endure labours. For as the Poete Ouide writeth. *Quod caret alterna requie durabile non est.* Nothinge withoute interchaunge

terchaungeable reste can endure.

Alterius dictum aut factum ne carpseris vnquàm:
Exemplo simili ne te derideat alter.

Carpseris: i re prahenderis.

Checke thou not at anye tyme another mans word or deede, least with like exemple another man scorne thee.

Quæ tibi sors dederit tabula suprema notato,
Augendo serua, ne sis quem fama loquatur

Suche thynges as heritage or executorshyppe (whiche here is called *sors suprema*) hathe brought vnto thee beynge noted or written in the table testamentarie or laste will of thy auncetour or frende, keepe them well with augmentyng the same: rather then diminishing, least thou be suche one as the fame shal speake of.

Cum tibi diuitiæ superant in fine senectæ,
Magnificus facito viuas, non parcus amicis.

Superant pro abundant.

When in thy very last age thou hast foyson and abundaunce of riches, liue after a free and liberall sorte, and no nygarde to thy frendes.

Vltis

Vtile consilium dñs ne despice
serui.
Nullius sensum si prodest, tempseris
vnquàm.

Thou that arte a maister despise not the profitable counsell of thy seruaunt. No despise no mannes aduise and counsepte yf it be anayable and good.

Rebus & in censu si non est quod
fuit ante,
Fac vitas cõtentus eo, quod tẽpora præbent.

If in goodes and coyne it bee not with thee, as it hathe bene in tymes paste, doe so then that thou mayste lyue contented with that that the tyme geueth and ministreth vnto thee.

Vxorem fuge, ne ducas sub nomine
dotis.
Nec retinere velis, si cœperit esse
molesta.

Beware and flie this thinge, that thou marye not a wife for the goodes sake that she bringeth with her. No, kepe her not, yf she begynne to bee grenous and comberouse vnto thee, but lette her go with that she brought a gods name, rather thẽ thou shouldest be disquieted all thy life lõge with her. Here shal ye note

that

that by the lawes of the Romaines before the religion of Christe came amonges them, they mighte at their pleasure shyft awaye theyr wyues, yf they lyked them not and take newe. But christian mē can not do so. Wherfore they ought to be the more diligent & circumspect to chuse suche as they maye liue in quiet with.

Multorū disce exemplo quæ facta sequaris,
Quæ fugias. Vita est nobis aliena magistra.

Learne by the exēple of many what dedes thou mayste folowe and what thou mayst flie. For the lyfe of other men ought to be euē vnto vs a scolemaister and teacher what we ought to doe.

Quod potes id tentes, operis ne pondere pressus
Succumbat labor et frustra tentata relīquas.

Attempt the thynges that thou art hable to doe, leste yf thou be pressed and ouercharged with the wayghte of the worke, thy laboure quayle, and so thou be compelled to leaue all thynges that thou hast vaynely attempted.

Quod nosti haud rectè factum

nolito

nolito tacere

Ne videare malos imitari velle tacēdo.

Keepe not close the thinge thou thynkest not ryghtlye done, leaste thou seme to be desirous to folowe the cupl persōs by concelynge their trecherye.

Iudicis auxilium sub iniqua lege rogato:

Ipsæ etiam leges cupiunt vt iure regantur

Extremitie of lawe is extreme iniurie, as the Poete Terence sayth. Wherfore yf contrarye to equitie thou bee pressed with rigoure and extremitie, desyre the helpe of the iudge that hath authoritie to tempre the rigoure as the case requireth. For the very lawes them selues demaunde the same, that they shoulde be moderated and expounded accordynge to equitie and conscience.

Quod merito pateris, patienter ferre memento:

Cumq; reus tibi sis, ipsum te iudice damna.

The incommoditie that thou suffrest through thyne owne faulte and deseruynge, suffer patiently: and when thou arte gylte in thyne owne conscience

priuelye

priuely to thy self, be iudge of thy selfe and condempne thy selfe.

Multa legas facito, perlectis selige multa.
Nã miranda canunt, sed non credenda Poetæ.

Reade muche, and out of thynges that thou haste throughlye reade chuse and pyke oute muche and not all. For the Poetes recorde thinges wonderful, but not alwayes cridible.

Inter conuiuas fac sis sermone modestus,
Ne dicare loquax, dũ vis vrbanus haberi.

Be sobre of wordes at a table amonges guestes, least while thou desierest to be counted a manerlye man, thou be called contrarye to thy expectation, a prat teler.

Coniugis iratæ nolito verba timere.
Nam lachrimis struit insidias dũ fœmina plorat.

Be thou not moued with the wepynge woordes of thy wife when she is angrye. For a woman when she wepeth, goeth aboute with her teares to worke deceyte.

Vtere quæsitis, sed ne videaris abuti.
Qui sua consumunt, cum deest, aliena
sequuntur.

Vse but abuse not thy goodes that thou haste gotten. For they that consume their owne, when they lacke, ensue other mens.

Fac tibi proponas mortem non esse
timendam,
Quæ bona si non est, finis tamen illa
malorum est.

Death euen for this verye cause is not to bee feared, for it is the ende of all worldly trouble and displeasure.

Vxoris linguam, si frugi est, ferre
memento.
Namq; malum est, nil velle pati, nec
posse tacere.

Be content to suffer thy wiues tonge, yf she bee thriftie and a good housewife besides for the. For this rather is an euyll propertie that one wyll suffer nothynge, and yet can not tyre his owne tonge.

ægra. i. coacta
inuita.

Dilige non ægra charos pietate
parentes.
Nec matrem offendas, dum vis bonus
esse parenti.

Loue thy deare parentes with a voluntarie kindnes, and not as it were by cõpulsion of the lawes. And agayne doe not so cleaue to thy father, that thou shalt displease thy mother, but beare thy selfe euenly to both.

Liber quartus.

SEcuram quicunq; cupis traducere vitam,
Nec vitiis hærere animum, quæ moribus obsunt:
Hæc præcepta tibi semper relegenda memento.
Inuenies aliquid, in quo te vtare magistro.

Who soeuer coueteth to leade a quiet lyfe, and laboureth that his mynde bee not intangled with vices, whiche be very hurtful to vertuouse and honest maners, lette him alwayes reuolue these lessons. I trowe he shall finde somewhat wherein he maye vse him selfe as a maister and gouenoure of hys lyfe, being holpen with these preceptes.

Despice diuitias, si uis animo

esse beatus,
Quas qui suspicium, mendicant semper auari.

Regarde not worldlye ryches, yf thou desyrest to be happye and blessed in thy mynde. For surely they that be in loue, and admiration with riches, what bee they? They be couetouse and alwayes beggers. For a beggers bagge is neuer fylled. They haue neuer ynough. They be styll nedie.

Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris quod postulat vsus.

The necessarie commodities of nature thou shalt neuer faple of, yf thou wylt be contented with that that the present vse asketh.

Cum sis incautus, nec rem ratione gubernes,
Noli fortunam, quæ non est, dicere cæcam.

Where as thou art an euyll husbande thy selfe, and doest not order thy thynges with wisedome and reason, cal not fortune blynde, for there is no suche thynge.

Dilige denarium, sed parcè dilige

fœ-

formam,
Quã nemo ſãctus, nec honeſtus captat habere.

As it is a wiſe mans propertie to loue money for the vſe of it. So it is a foles parte to loue to ſee it, to handle it, and fede his eyes with it. For no honeſte or holy man ſeketh that.

Cum fueris locuples, corpus curare memento.
Aeger diues habet nummos, ſed non habet ipſum.

If thou bee riche, looke to thy bodilye health. The ſicke rich mã hath money, but him ſelfe he hath not.

Verbera cũ tuleris diſcens aliquando magiſtri,
Per patris imperium, quum verbis exit in iram.

Where as thou ſuffreſt otherwhile euen the beatinge of the maiſter in the ſchole, when thou learneſt, be not agreued to beare thy fathers regiment and authoritie, whē with wordes he falleth out with the in his mode and paſſion.

Res age quæ proſunt, rurſus vitare memento
In quibus error ineſt, nec ſpes eſt certa laboris.

Exercise thy selfe in thynges profitable, and agayne eschue suche thynges as be doubtfull and wherin thou maist be deceyued. See thou haste a sure hope of thy labour, and accordynge to the common sayinge. *Quæ dubitas, ne feceris.* Doe not thynges thou doubtest in.

Quod donare potes, gratis concede roganti.
Nam rectè fecisse bonis in parte lucrorum est.

Geue freely and franckely that thou mayst cõuenietly forbeare. For a good tourne done to good men is to be numbred in the part of gaynes, accordynge to the Mime Publian. *Beneficium dando accepit qui digno dedit.* He hath receyued a good tourne by geuynge, whiche hathe geuen or done a good tourne to the worthye.

Quod tibi suspectum est, confestim discute quid sit,
Nam, solent primò quæ sunt neglecta nocere.

The thyng that is suspected vnto thee, forthwith boulte it oute. For thynges whiche at the beginninge be not loked vppon doe commonlye muche harme to a man

a man ere he be ware.

Cum te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.

When the chargeable and lokfull pleasure of the bodie doeth occuppe and imbrace thee, which doubtles is a great spender and waster of thy goodes, take hede thou geue not thy selfe to deyntie and delicious fare, for the pleasaunte contentation and satisfiynge of thy mouthe and palate (whithe luste and desyre to fare deyntelye is here called *gula*, and is the bealyes frende) leaste thou ouercharge thy selfe wyth expenses, and so bee brought to extreme beggerye. The sense then of these Verses is this. Beware thou double not thy sore, one euil may so so be borne, two at ones can not. To loue women is chargeable. To feede of deyntie and fyne meates is also chargeable. If thou wilt nedes ensue the one, flie the other.

Cum tibi proponas animalia cuncta timere:
Vnum hominem tibi præcipio plus esse timendum.

Where as in thine owne conceyte thou doest caste thee to feare all beastes, namelye suche as be wylde and perilous: by myne aduise and commaundemente thou shalte feare one lyuynge thynge, that is to wete, mã aboue them al. For no beast is more hurteful to man, then man is to man.

Cum tibi prænalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.

If thou be of most puissaunt strength in thy bodie, thou art not forthwith to be called a stronge or valiaunt man, vnles thou couple it with the power of the wit, that is to say, wisedome, wherwith thou maist rightlye vse thy bodilye strength.

Auxilium a notis petito, si fortè laboras:
Nec quisquã melior medicus, quàm fidus amicus.

Thou openest the diseases of thy bodye to a Phisition. Open the diseases of thy mynde to a faythfull frende. The one healeth with medicines, the other with good counsayl.

Cum sis ipse nocens, moritur cur vic tima

victima pro te?
Stultitia eſt morte alterius ſperare ſalutē.

With thou arte the offender thy ſelfe, why doth the gyltleſſe beaſt, which thou offereſt vp in ſacrifice for thy ſinne, die for thee? O thou Romayne (for to the fooliſhe Romaines then Panims this was written of a wiſe Panim) It is ſayeth he, a greate folye to haue hoope of health in the death of another thing.

Cum tibi vel ſocium, vel fidum quæ-
ris amicum,
Non tibi fortuna eſt hominis, ſed
vita petenda.

If thou ſeke a frende, or a felow either in wedlocke or in other affayres: eſteme not him or her by the goodes and proſperous fortune, but by the good properties and maners of lyfe.

Vtere quæſitis opibus, fuge nomen
auari.
Quid tibi diuitiæ proſunt, ſi pauper
abundas?

Thou haſte in vayne gotten ryches, yf thou dare not vſe them, but in the middeſt of all thy riches liueſt nedelye. For yf they do thee no good, it is all one as yf thou had them not at all.

Si famam ſeruare cupis, dum viuis, honeſtam,
Fac fugias animo, quæ ſunt mala gaudia vitæ.

If thou wylte kepe vp thy good name and honeſte eſtimation whyle thou lyueſt, See thou flie in the mynde the euil and hurtfull pleaſures of lyfe, as glotony, lechery and ſuch lyke.

Cum ſapias animo, noli irridere ſenectam.
Nam quicunq; ſenex, ſenſus puerilis in illo eſt.

When thou art in thy luſtye and beaſt age, and doeſt floriſhe in witte and wiſdome, ſee thou ſkorne not age, that is to ſaye, the aged men, whoſe wyttes beinge nowe not ſo quicke and freſhe as they were, bee cuerye daye more feble and more, and growe more childiſhe according to the Prouerbe. *Bis pueri ſenes.* Olde men be twiſe children.

Diſce aliquid. Nam cum ſubitò fortuna recedit,
Ars remanet, vitámq; hominis non deſerit vnquâm.

Fortune often tymes doeth ſodeynlye plucke frome a man his goodes, as by fyre,

fyre, by theues, by warres, by shyppe-wrake, and by a thousande casualties, but conninge or science can not bee taken from thee. This therfore is the surest possession, whiche alwayes & euery where shal mayntayne thee.

Perspicito cunctos tacitus quid quisq; loquatur,
Sermo hominū mores et celat et indicat idē.

Marke secretly with thy selfe and espie oute all personnes what euery mannes talke is. For their talke doth hide their maners and conditions for a tyme, yf they be dissemblers, and agayne their talke at another tyme doth bewrey and shewe what they be.

Exerce studium, quamuis percæperis artem,
Vt cura ingenium, sic & manus adiuuat vsum.

As learnynge wyll vanishe awaye yf thou retayne it not with daily exercise. So an handye occupation or craft must be holpen and increased with laboure.

Multum ne cures venturi tempora fati.
Non timet is mortem, qui scit

con-

contemnere vitam.

If thou wilt be free from the feare of death, learne not to set muche by lyfe. For as Aristotle full feately teacheth, the vse or fruition of nothinge is pleasaũt, onles after a maner thou hast dispised the same al ready.

Disce, sed à doctis, indoctos ipse doceto.

Propagãda etenim verũ doctrina bonarũ.

Learne not of euerye man, but of suche as can teache thee. Againe the thynge that thou haste learned of other, the same see thou teache to other. For the knowledge of thynges profitable is not to be suppressed or hydde, but to be reached as it were by handes from one man to another.

Hoc bibe quod possis, si tu vis viuere sanus.

Morbi causa mali est homini quandoq; voluptas.

Drinke not more then thou arte hable to beare, and more then shall suffise thy nature. For that shorte pleasure of drinkinge often times breadeth to a mã a longe and paynefull sicknes.

Laudaris quodcunq; palam, quodcunq;

pro-

probaris,
Hoc vide ne rursus leuitatis crimine dānes.

What so euer thynge thou shalt praise, and what so euer thou shalte alowe, see thou doe not agayne damne and disalowe the same throughe the vyce of lyghtnes.

Tranquillis rebus quæ sunt aduersa
caueto.
Rursus in aduersis melius sperare
memento,

Be not careles when fortune is quiet and caulme, but feare a tempest: againe when fortune rageth hope for a better wether. In prosperitie we ought to fere aduersitie, that we be not thoughtles, and in aduersitie we ought to loke for prosperitie, that we be not heartles.

Discere ne cesses, cura sapientia
crescit.
Rara datur longo prudentia
temporis vsu.

Lette vs neuer cease learnynge, for by study and reuoluinge of the mind doth wisedome encrease. Yea by longe experience and vse of time is geuen a rare, that is to saye, a singular & seldom sene wisedom. This take I to be the better

sense

sense.

Parcè laudato, nam quem tu sæpè probaris,
Vna dies, qualis fuerit mõstrabit amicus.

Be scant of thy prayse. Extolle not thy frend to highe commendations, whome thou hast not yet throughlye tried, least one daye come, that shall vtter him to be a farre other man, then thou takest him for.

Ne pudeat, quæ nescieris te velle doceri,
Scire aliquid laus est, pudor est nil discere velle.

Some men are stricken with suche foolishe shame, that they had rather to be ignorannte, then once to learne, whereas yet they know it is an high commendation to haue knowledge, and a foule reproch to be ignorãt like a brute beast.

Cum Venere & Baccho lis est, & iuncta voluptas.
Quod lautum est animo complectere, sed fuge lites.

There is ioyned with Venus & Bacchus bothe pleasure and strife: pleasure yf ye vse their commodities measurablie and wel: strife and displeasure,

yf

yf ye vse them otherwise. Wyne (the makinge wherof was inuented by Bacchus) moderatly take maketh the heart chereful, immoderatly, setteth men together by the eares. Likewise it is of loue, lawfully taken and honestly it deliteth, otherwise it breadeth discordes and variaunce.

Demissos animo, ac tacitos vitare
memento
Qua flumẽ placidũ est forsan latet altius vnda.

Eschue sad and styll persons. For they seme to go aboute some mischiefe. Euẽ as a flood or water is to be most feared where it is most caulme, for there it is wont to be depest. So Cesar euer feared more Brutus and Cassius, whiche were pale and styll men, then he feared Antonius the dronkerd.

Cum tibi displiceat rerum fortuna tuarum,
Alterius specta quo sit discrimine peior.

As often as the fortune of thyne owne thinges displeaseth the, cõsider the fortune of another mã, in what diuersitie thy fortune is worse then his.

Quod potes id tenta, nam littus

carpere

carpere remis.

Tutius eſt multo, quàm velũ tendere in altũ.

Sure thynges oughte rather to be attempted then great thinges. For surer it is to rowe by the shoore and to vse oores, thẽ with ful saile to cut the waues in the mayne seas, in greate perpl and daunger.

Contra hominem iuſtum prauè contendere noli.

Semper enim deus iniuſtas vlciſcitur vras.

Striue not crokedlye and frowardlye agaynſt a iuſte manne. For God euer reuengeth wrongeful vexations.

Ereptis opibus noli mœrere querendo.

Sed gaude potius, tibi ſi contingat habere.

If riches chaunce vnto thee, bee glad. If they be by some misfortunes taken awaye: doe not mourne and tormente thy selfe with complaynynge.

Eſt iactura grauis, quæ ſunt, amittere damnis.

Sunt quædam quæ ferre decet patienter amicum.

It is a soore losse to lose thy thinges a man

a man hath by the damage and faulte of his frende, as yf his beastes shoulde eate vp my corne, or suche lyke thynge, I woulde not bee contented therwith, but require amendes. Yea agayne some thinges there be which it becommeth a frend patiently to suffer for his frend, namely lyght and smale offenses.

Tempora longa tibi noli promittere vitæ.
Quocunq; ingrederis sequitur mors, corpus vt vmbra.

No man can promise longe lyfe to him selfe, sith death, whither so euer a man goeth, doeth folowe him, none otherwise, then the shadowe folowyth the bodye.

Thure deum placa, vitulum sine crescat aratro.
Ne credas placare deum, dum cæde litatur.

Appeace gods indignation and wrathe with frankencense, and suffre the calfe that it maye growe to be apte and mete for the ploughe. For thynke not that thou doest pacifie god when thou makest sacrifice vnto him with the slaughter of calues and other beastes.

Cede locũ læsus fortunæ, cede potenti.
Ledere qui potuit, prodesse aliquando
valebit.

Geue place to fortune, that is to say: to men that bee fortunate and ryche, thoughe thou be some time hurted and wronged of them, yet I say, geue place also to men of power and mighte. For he that was of power to hurt thee, shal be able to do thee good some time.

Cum quid peccaris, castiga teipsum
subinde.
Vulnera dum sanas, dolor est medicina
doloris.

When thou shalt doe any thing amisse, doe not winke at thine owne faulte, as other men do, but chastise and chide thy selfe forthwith. For sorowe is medicine of sorowe, while a man suffereth his woundes to bee cured. A smartynge wounde can not bee healed without a bitynge playster or medicine. So likewise it is of the diseases of the mynde.

Damnaris nunquàm post longum
tempus amicum.
Mutauit mores, sed pignora prima
memento.

Neuer condemne nor vtterlye caste a-

waye thy frende after a longe tyme of frendshyp vsed and continued betwene you. He hath chaunged perchaunce his maners, he is not the man he was wõte to be. Well, what then? Yet remembre the firste and olde bandes and tookens of loue betwene you, and shewe hym somwhat the more fauoure for that.

Gratior officiis quo sis mage, charior esto. *mage pro magis tius.*

Ne nomen subeas, quod dicitur officiperda.

To the entent thou mayst be the better beloued of men, see thou be rather the more thankefull and kinde towardes men wynnynge theyr heartes wyth workes and offices of humanitie, least thou doe els runne into the name whiche of the Latine people was called, *officiperda*. That is to saye, as some men interprete it, one vppon whome a good tourne bestowed is lost, or as other thinke a distroyer and loser of all good humanitie.

Suspectus, caueas, ne sis miser omnibus horis.

Nam timidis et suspectis aptissima mors est.

Thou beinge a man suspicious, suspec-

tynge and fearynge the waggynge of a strawe, take herde, that thou lyue not a myser al the dayes of thy lyfe, as who shoulde saye: he that suspecteth euerye trifle muste nedes lyue a wretched life. For vnto fearefull and suspectyng persons is deathe moste mete and conuenient, for almuch as they cā not lyue swetely and pleasauntly.

Cum fueris seruos proprios mercatus in vsus,
Et famulos dicas, hoīes tamē esse memēto.

If thou shalte bye bonde men for thine owne proper vses (for amonges the hea then people it was a common thynge to bye villaynes or bonde men) and call lest them thy seruauntes: yet remembre that they be men and no beastes. In that they be bought it commeth by the iniquitie of fortune, but in that thei be men, they bee thy felowes, for thou art but a man.

Quamprimū rapienda tibi est occasio prima,
Ne rursus queras, quæ iam neglexeris ante.

Euen the very fyrst occasion of a good thynge is forthwith to be caughte and taken

taken vp, lest if the occasion withdrawe it selfe, thou shalt be fayne to seke it agayne, perchaunce neuer finde it more, for asmuche as alreadie thou haste neglected it.

Morte repentina noli gaudere malorũ.
Fælices obeunt, quorum sine crimine vita est.

If euyl men do sodenlye die, we ought rather to be sorye, then ioyfull. Let vs rather ioye in the deathe of good men, whose death is happye.

Cum coniunx tibi sit, nec res, & fama laboret.
Vitandum ducas inimicum nomen amici.

If thou haste a wife, and neither thy goodes nor thy estimatiou and fame is in anye euyll case or daunger, doe not then brynge thy selfe into the frendship and familiaritie of great men, and namelye of suche as haue no good but rather an odious name amonges the people, least thou get by suche frendshyppe bothe to thy selfe and to thy wife some blemishe or euyll name. Thys take I to be the best sense.

Cum tibi contingat studio cog-

noscere multa.
Ac discas multa, vites nescire
doceri.

The more thou learnest, the more loke thou studie to knowe. Seme not vnhable to apprehende or conceyue any maner of knowledge.

Miraris verbis nudis me scribere versus?
Hos brevitas sensus fecit componere binos.

A sentence oughte to bee compriſed in fewe wordes. For ſhorte thinges be beſt remembred and ſonest borne awaye. And for this cauſe the author of thys prette booke thought it good by naked woordes to include in euerye ſeuerall diſtich a ſeueral leſſon or moral precept, to make it playner and ſhorter.

Catonis diſtichorum moralium finis.

Aliquot sententiarum flores ex varijs collecti scriptoribus per Deside. Erasmum Roterodamū, vnà cum interpretatione Richardi Tauerneri serenissimo regi Angliæ ab annulo signatorio.

¶ The sayinges of *Pittachus*.

Difficilia quæ pulchra.

Goodly thinges be harde.

Magistratus virum arguit.

Authoritie or office vttereth what a man is.

Prudentis est prospicere, ne quid euenias mali, fortis tollerare, si fortè obtigerit.

It is a wise mans parte to foresee that no euyll doe chaunce vnto him, and agayne it is an hardie mans parte to suffer yf anye euyl chaunce hym.

Ne cui calamitatem suam exprobraris.

Vpbrayde no man of his misfortune.

Vxorem æqualem ducito.

Marry a wyfe of no higher byrth or e-

state then thou art thy selfe.

Bias.

Valere corpore naturæ munus est. Diuitiæ dantur à fortuna. Sapientia animi bonum est.

To bee stronge of bodye is the gifte of Nature. Riches is geuen of Fortune. And wisedome is the good thynge of the minde.

Ita dispensa tempus, quasi diu victurus et mox moriturus.

So dispose thy time as thou shouldest bothe liue longe, and also die shortlye.

Delibera lente, quod decreueris cōstāter vrge.

Take longe aduisement, but the thyng that thou hast once determined, set vpon it constantlye.

Ne præceps sis ad loquendum.

Be not hasty or rashe to speake.

Pessimi consultores sunt ira, & præcipitantia.

Wrathe and rashenes be two the worst counsaylours that can be.

Sapiens omnia sua bona secum portat.

The wise man carieth all his goodes with him.

Cleobulus.

Amicos beneficiis foue, quo fiant amicio-

res,

res, inimicis benefac, quo fiant amici.

Mayntayne thy frendes with benefites to make them more frendelye, and doe good to thy enemies, to make them thy frendes.

Egressurus domo, tecum expendito quid foris agere velis, domū vbi redieris, quid egeris reputato.

When thou goest frome home, ponder with thy selfe what thou wilt do abrode And whē thou returnest home, recorde with thy selfe what thou haste done.

Vt audendi quàm loquendi studiosior esto.

Be more desyrous to heare thē to speake

Voluptati frenos iniicito.

Bridle thy pleasure.

Vxori, præsentibus aliis, nec blandire, nec iurgium facito.

In presence of other, neither flatter thy wife nor chide her.

Rebus secundis ne efferaris, aduersis ne deiiciaris.

With prosperitie be thou not lifted vp, and with aduersitie be not caste downe.

Periander.

Voluptas cito perit, honos immortalis est.

Pleasure soone perisheth, but honoure

neuer dieth.

Tuta res quies, periculosa temeritas.

Quietnes is a sure thynge, but rashenes is dangerous.

In rebus prosperis esto moderatus, in aduersis prudēs

In prosperite be sobre, in aduersite wise

Cura potest omnia.

Diligence and study can do al thinges.

Anacharsis.

De arte non iudicat nisi artifex.

Of a crafte can no man iudge but the craftes man.

Ex alienis vitiis disce quàm fœda sint tua

By other mens vices learne how foule thyne owne be.

Linguam, ventrem, et pudenda cohibe.

Charme thy tongue, belye, & priuities.

Thales.

Difficillimum est omnium nosce teipsum.

It is the hardest poynt of all, a man to knowe him selfe.

Quæ in alijs damnas, ipse ne feceris.

Suche thinges as thou dost condemne and blame in other, do thē not thy selfe

Amicorum non minus absentium quàm præsentium memores esse oportet.

It behoueth vs to remembre our frendes aswel absent as present.

Ani-

Animus honestis artibus colendus est, potius quàm forma corporis cōponenda.

A man oughte rather to garnishe the minde with honest artes, Then to deck the forme of hys bodie.

Ne quæras fraude ditescere.

Seke not to growe riche by falsholde.

Qualem gratiam retuleris parentibus tuis, talem expecta & à liberis tuis.

Suche thankes as thou haste yelded to thy parentes, looke for the like of thy children. *Solon.*

Virtus fidelior est iureiurando.

There is more trust in honestie then in in an othe.

Quod præclarum est, accuratè est agendum.

A thing of excellencie ought to be finelye done.

Amicū ne temere recipito, receptū ne reiicito.

Receyue no man rashly into thy frendship, and when thou hast receyued hym cast him not rashly of.

Impera, sed prius edoctus imperio parere.

Desier to beare some rule, but fyrste learne to be obedient unto rule thy selfe.

Cum regibus dixit Aesopus, aut omnino non loquendum, aut quæ sunt iocundissima loqui oportet.

With

With kynges (sayd Esope) it were best either not to speake at all, or to speake thinges most pleasaunte.

Immo (inquit Solon) Cum regibus, aut omnino non loquendum, aut quæ sunt optima loqui oportet.

Nay saith Solon, with kynges it were beste eyther not to speake at all, or to speake the best thinges.

Rationi pareto.

Obey reason.

Malorum consuetudinem fugito.

Eschew the felowshyppe of cupll disposed men.

In defuncti maledicta ne congerito.

Raple not vpon him that is deade.

Filius ne parentem alere cogitor, à quo nullam artem edoctus est.

Let not the sonne be compelled to finde his father in his extreme powertie and nede, of whom he hath not been taughte or broughte vp in anye science or occupation.

Vitæ finem spectato.

Praple no man for blessed and happie tyll thou see the ende of his lyfe.

Chilo Lacedæmonius.

Si dixeris quæ vis, audies quæ non vis.

If thou speake what thou wylte, thou shalt heare what thou wilt not.

Damnum turpi lucro potius esto.

Preferre damage before foule lucre.

Ne lingua præuertitor animum.

Let not the tõgue ouerrunne the wit.

Quæ fieri non possunt, ne tentes.

Assaye not the thinges, that can not be brought aboute.

Index aurum, aurum explorat hominem.

The touche stone trieth golde, golde tryeth man.

Amato tanquàm osurus, oderis tanquàm amaturus.

Loue as though thou shouldest in time commynge hate, & hate as though thou shouldest in time commynge loue.

Aristippus.

Opes eiusmodi tibi para, quæ naui fracta, simul cum domino enatent.

Gete thee such ryches, whiche yf the shippe breake, may swymme forth together with the owner.

Fortunæ bona varii casus eripiunt, bona animi, quæ sola verè bona sunt; nec incendium, nec naufragium potest eripere.

The goodes of fortune be taken away

by

by sundrie casualties, but the goodes of the minde whiche be onely true goodes can not be taken away neyther by fyre nor shipwrake.

Disce puer, quæ viro sunt vsui futura.

Learne when thou arte a childe suche thinges as shalbe profitable when thou art a man.

Theophrastus.

Pretiosissimus sumptus est tempus.

Tyme is the moste precious coste that a man can bestowe.

Antisthenes.

Regiũ est audire malè, quum feceris benè.

It is geuen to a kynge thoughe he doe neuer so well yet to be euyll spoken of.

Satius est in coraces quàm in colaces, in coruos quàm in adulatores incidere. Illi mortuum exedũt, hi viuũ etiam.

It is better of the twayne, to fall amonges a sorte of Rauens, then amonges flatterers. The Rauens eate a man when he is dead, but the flatterers eate him quicke.

Quod rubigo est ferro, hoc liuor est homini.

That ruste doeth to yron, that doeth enuye to man.

Fra-

Fratrum concordia quouis muro tutior.

The concorde of brethren is surer then any stone wall.

Præcipua disciplina est dediscere mala.

The chiefest learninge, is to vnlearne vices.

Diogenes.

Vir bonus dei simulachrum est.

A good man is the image of god.

Amor ociosorũ est negotium.

Loue is the busines of loyterers.

Miserrima res est senex egens.

Nedie age is a thing most miserable.

Perniciosissimè mordent ex feris bestiis obtrectator, ex cicuribus adulator.

There be two whiche bite moste deadlye, of wilde beastes, the backbiter, and of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flatterynge speache is a hony swete snare.

Qui præclarè loquuntur nec faciunt, citharæ similes sunt, quæ sonat aliis, ipsa nec audiens, nec sentiens.

They that speake gloriously, but do no thyng therafter thẽselues, be like vnto

a harpe

harpe, which maketh a sound to other, but it selfe neyther heareth nor perceyueth.

Frustra vivit, cui vt bene viuat nulla cura est.

He liueth vainly, whiche hath no care to liue well.

Qui forma decorus indecorè loquitur, ex eburnea vagina plumbeum educit gladium.

A goodly person that speaketh vngoodlye woordes, drawyth forthe a leaden sworde oute of an euery scaberde.

Seruis heris, improbi seruiunt capidinatibus.

Vonde men be thral to their maisters, and wicked men to their lustes.

Eruditio iuuenibus sobrietas est, senibus solatium, pauperibus diuitiæ, diuitibus ornamentum.

Learnynge is to younge men a sobrenes, to olde men a solace, to poore men ryches, to riche men a garnishement.

Nobilitas, gloria, diuitiæ, malitiæ sunt velamenta.

Nobilitie, glorye, riches, be the clokes of noughtines.

Socrates.

Quæ supra nos, nihil ad nos.

The

The thynges that be aboue vs, pertaine naught vnto vs.

Hoc vnum scio, me nihil scire.

This one thinge I knowe (saide Socrates) that I knowe nothing.

CRATES.

Vt in omni malo punico granum aliquod putre est, ita nemo reperitur vndiquaque purus à vitio.

Lyke as in euerye pome granate there is some kernil rotten: so ther is no man founde throughly cleane from vice.

ZENO CITIENSIS.

Non qui magnus, statim bonus est, sed quisquis bonus, idem & magnus est.

It foloweth not, that who so euer is greate is forthwith good, but whosoeuer is good, the same is also great.

Idco Natura dedit homini aures duas, os vnicum, vt plus audiamus quam loquamur.

Nature hath geuen man therfore two eares, and but one mouthe, that we shoulde be readyer to heare then to speake.

Auribus attrahendi sunt homines potius quam pallio, id est persuasione ma

gis quam violentia.

Men ought to be drawen rather by the eares then by the gowne, that is to say, rather by perswasiō than by violence.

THEMISTOCLES.

Præstat habere viros egentes pecunia, quàm pecuniam egentem viris.

It is better to haue men wāting money, then money wanting men.

PERICLES

Amicum esse licet, sed vsque ad aras.

A man may be a frende, but he must go no further with his frende then til he come to the aulter, that is, he may not offende God for his frendes cause.

LAMACHVS.

Non licet in bello bis peccare.

It is not lawfull in battaile to make a faulte twise.

IPHICRATES.

Indecora sapienti vox est: Non putaram, aut non expectaram.

It is an vncomlie sayinge for a wyse mā to say: I would not haue thought it, or I would not haue looked that it should haue come so to passe.

M. CVRIVS.

Præstantius est imperare aurum habentibus

tibus viris, quam habere aurum.

It is farre better for a man to beare a rule vpon men hauinge golde, then to haue golde himselfe.

CATO SENIOR.

Mirum eam ciuitatem saluam esse posse, in qua minoris veniat bos quam piscis.

It is maruaile that ꝯ citie cā be safe, in which an oxe is sold for lesse price, then a fishe is sold for.

Musonius apud Gellium.

Si per laborem honesti quippiam egeris, labor abit, honestum manet: si per voluptatem turpe quippiā feceris, voluptas abit, turpitudo manet.

If throughe labour thou shalte worke any worshipp, The labour vanisheth, and the worshippe tarieth: But if thorough pleasure thou shalt worke anye shame, the pleasure vanysheth, and the shame tarieth.

Sententiarum insignium finis.

MIMI PVBLIANI.

That is to saye, quicke and sentencious verses or Meters of *PVBLIVS*, with the interpretation and briefe scholies of Richarde Tauerner.

Lienum est omne quicquid optanti euenit.

All that happeneth by wyshinge, is none of thyne. As who shold saye: what so euer commeth vnto thee by thine owne trauaile and industry, that onely count thine own.

Ab alio expectes, alteri quod feceris.

Loke to haue the same at another mans hande that thou thy selfe haste done to other. With what measure (sayeth Christ) ye measure, with the same shall other

other men measure vnto you againe.

Animus vereri qui scit, scit tuto aggredi.

A mynde that knoweth to feare, the same knoweth also safely to enterprise He that vnderstandeth the daunger and perill of thinges, can skyll also to eschew the perill. On the cõtrary side, the harebrayne setteth vpon thynges daungerously, bycause he hath not the witte to feare.

Auxilia humilia firma consensus facit

Consent maketh small succours sure. Thoughe in warres a man hathe but symple helpes, yet yf they agre together they shalbe stronge ynoughe, and hable to beate a greater companie, amonges whom is no order nor cõcorde Discorde surely enfebleth the greatest powers.

Amor animi arbitrio sumitur, non ponitur.

Loue is taken with choyse of mynde, but is not so layde downe. It is in our power not to begyn loue. But when thou arte once in, thou arte nowe become seruaunt vnto it, and canste not plucke out thy heade when thou wilt.

Aut amat, aut odit mulier, nihil est
tertium.

A womā either loueth, or hateth, ther is no thirde. Womankynde for the moste part is in extremes, and to loose vpon either part. She hath no meane. For (as Erasmus sayeth) she is *animal affectibus obnoxiū*, that is to wete, without moderation or stey of her appetite al ful of affections, and in maner voide of reason.

Ad tristem partem strennua est suspicio.

Suspicion is vehement and stroge to the vnfortunate or heauie part. They that ones be fallē into heauie fortune, be mooste suspected in their doynges, and moreouer be commonly most readie to suspecte the worst in al thinges.

Ames parentem, si æquus est, si
aliter, feras.

If thy parent be gentle and indifferēt vnto thee, loue him, if he be not such, but vnegal and iniurious, yet because he is thy parente, beare him.

Aspicere oportet, quod possis
deperdere.

Thou muste loke vpon the thing that thou maiest loose. The best keper of a

thing

thing is the owners eye, that is to say, his presence.

Amici vitia, si feras, facis tua.

If thou suffre thy frēdes faultes thou makest thē thine, as who shoulde saye, it shalbe imputed vnto thee what soeuer thy frende offendeth in, when thou doest not chalenge him therof.

Aliena, homini ingenuo, acerba est seruitus.

Bitter bondage is to a gentle manne straunge. Nothing is dearer to a gentle hart then is libertie.

Absentem lædit cum ebrio qui litigat.

Who brauleth with a dronkerd, hurteth him that is absēt. The minde of a drōkerd is away, wherwith he shold speake. And therfore it is all one as if he were not there him selfe.

Amans iratus multa mentitur sibi.

A louer when he is angry maketh manie lies to him selfe. The angrie louer purposeth much in his minde, whiche he performeth not afterwarde.

Auarus ipse miseriæ causa est suæ.

The couetous persone is cause of hys owne wretchednes. For willingly and

wittinglye he is euermore nedie and frithie, afraied to spende one halpeny vpon him selfe.

Amans quid cupiat scit, quid sapiat non videt.

The louer knoweth what to couet, but seeth not what to be wise in. He coueteth without iudgement, not weieng whether the thynge be profitable or hurtfull which he so coueteth.

Amans quod suspicatur vigilans, somniat.

The louer dreameth the thing that he suspecteth waking. Louers commonlye faine to them selues dreames, and with vaine hope flatter them selues.

Ad calamitatē quilibet rumor valet.

Euery rumour serueth for wretchednes, that is. sadde and heuye tidynges be easlie blowen abroad, be they neuer so vaine and false, & they be also sone beleued. But such thinges as be good, right, & honest, are hardly beleued.

Amor extorqueri haud potest, elabi potest.

Loue can not be wrong out, but fal away it may. Such a vehement thinge is loue, that sodenly and perforce thou

canst

canst not thrust it out, but by litle and litle it may slide away.

Ab amante lachrimis redimas iracundiam.

With teares maiest thou quenche the louers angre. If thy louer be neuer so angrie with the, wepe, and all is well againe. This arte is not vnknowen to women.

Aperte cum est mala mulier, tum demum est bona.

When a woman is openlie cupll then is she best. As who should say, if there be any goodnes in a woman, it is the, when she openly vttereth her malice. Counterfeited holynes (they saye) is double wickednes. A woman for most parte, saieth mine authour Erasmus, is a croked & deceitfull pece, and therfore she is least hurtful when she is openly noughte. This is not spoken of women, but it agreeth vpon some men also.

Auarum facilè capias, vbi nõ sis idem.

Thou maiest easelye take a courtous man, if thou be not the same thy selfe. One courtous person can not beare another.

Amare

Amare & ſapere vix deo conceditur.

To be in loue and to be wiſe is ſcace graunted to God. It is not one mans propertie both to loue & alſo to be of a ſounde mynde.

Auarus, niſi cum moritur, nil recte facit.

The couetous perſō, but whē he dieth doeth nothynge well. For when he departeth the worlde, then at laſte he ſuffereth other men to ſpende and vſe his goodes, which he had hurded vp.

Aſtute dum cœlatur, ſe ætas indicat.

Age bewrayeth it ſelfe, be it neuer ſo craftely hyd and kept in.

Auarus damno potius, quam ſapiens dolet.

The couetous perſone ſorroweth for loſſe of goods rather thē the wiſe mā. A wyſe manne vereth not hym ſelfe with loſing of worldely thinges, But he mourneth that lacketh money hys God.

Auaro quid mali optes, ni vt viuat diu?

What euil canſt thou wiſhe to the couetous man, but longe to liue, foraſmuch as he liueth moſte wretchedlye?

Ani-

Animo dolenti nil oportet credere.

To a sorowful minde men oughte to geue no credence. So long as thou art greued, truste nothinge thy selfe. For greuaunce of minde entiseth nothing a right.

Alienum nobis, nostrum plus alijs placet.

Other mens fortune pleaseth vs, and ours pleaseth other men more. Noman is contented with his owne allotment and thinges.

Amare iuueni fructus est, crimen senis.

Loue to a younge person is a fruite or pleasure, but to an olde person it is a blame.

Anus cum ludit, morti delitias facit.

An olde woman vsinge dalliaunce, doeth nothinge els in effecte, but deliteth death.

Amoris vulnus idem qui sanat, facit.

The selfe person maketh the wounde of loue, whiche healethe the wounde, that is, yf the person loued assenteth to the louer.

Ad pœnitendum properat, cito qui iudicat.

He

He hasteneth to repēt him selfe which iudgeth lightly. Be not to rash in iudgement. Of headie sentence geuinge, often times foloweth repentaunce.

Amicum opimæ res parant, tristes probant.

Wealth getteth frēdes, but aduersitie trieth them.

Aleator quanto in arte est melior, tanto est nequior.

A diser the more cunninge and better he is in hys feate, so muche he is the worse. The more a person excelleth in a thinge that is discommendable, the worse he is.

Arcū intensio frangit, animum remissio.

Bendinge breaketh the bowe, but slacknge breakethe the mynde, that is to wete, a bowe yf it be bente to muche, breaketh. But ȳ powers of the mynde be increased by bendinge and continual exercise, wheras with slacknes and idlenes they be broken.

BIS est gratum, quod opus est, vltro si offeras.

Yf thou offre thy frend the thing that he needeth, vnasked, it is worth double than-

thãkes. A benefite extorted by craning hath loſt a great part of the thanke.

Beneficiũ dare qui neſcit, iniuſtè petit.

He that can no ſkil to do a good turne vnrightly claimeth a good turne. He oughte not to enioye anye benefite of other men, that doeth good him ſelfe to none.

Bonum eſt fugienda aſpicere alieno in malo.

It is good eſpying in another mannes wo, what thinges are to be fled. Lerne what is to be eſchued not wyth thyne owne harme, but take exẽple at other mens euils.

Beneficium accipere, libertatem vendere eſt.

To take a benefite is to ſell thy libertie. He is not his owne mã, that vſeth another mans benefite.

Bona nemini hora eſt, vt non alicui ſit mala.

There is a good houre to mã, but that the ſame to another is euill.

Bis enim mori eſt, alterius arbitrio mori.

To die at anothers mannes will is a double deathe. Naturall death is nothing

thing so painfull as is violent death.

Beneficia plura recipit, qui scit reddere.

He receiueth more benefites, that knoweth to requite. Unthankful persons once knowen, haue nomore anye benefites geuen to them.

Bis peccas, cum peccanti obsequium accommodas.

Thou doest twise nought, whē to him that doth nought, thou applyest thy seruice and obeysaunce.

Bonus animus læsus, grauius multo irascitur.

A good and gentile hart once agreued is muche sorer displeased and angrye.

Bona mors est homini, vitæ quæ extinguit mala.

Death is good to man, whiche quencheth the euils and greuaunces of life

Beneficium dando accepit, qui digno dedit.

He by geuinge receyueth a benefite, which geueth one to him that is worthye of it.

Blanditia, non imperio, fit dulcis Venus.

By faire & amiable meanes is Uenus that is to saye, loue atwell in matrimonye

monie, as other waies made pleasaunt and not by force, by compulsyon and commaundement

Bonus animus nunquam erranti obsequium accommodat.

A good mind is neuer agreable to him that erreth frō the pathe of good maners.

Beneficium se dedisse qui dicit, petit.

He that telleth he hathe done a good turne asketh a good turne. The rehersal of a benefite bestowed, is a demaūde of another in recompense.

Cōiunctio animi maxima est cognatio.

The knyttynge together of mynde is the chiefest alliāce or kinred that can be. Erasmus redeth it also this wyse.

Benevolus animus maxima est cognatio.

A frendefull mynde is the chiefest alliaunce. Doubtles, mutuall benevolence bindeth faster then anye knotte of bloude can binde.

Beneficium sæpe dare, docere est reddere.

Often to geue a benefite, is to teach a man to rendre againe.

Bonitatis verba imitari, maior malitia est.

To counterfeit̄ woordes of goodnes is the

the greater wyckednesse. He that is noughte and speaketh well, is moore then noughte, sayeth Erasmus the flo wer of eloquence.

Bona opinio homini tutior pecunia est.

Opinio .i. fama existimatio.

A good opinió is surer to a man, then money. It is better to haue a good fame, then any riches.

Bonum tametsi supprimitur, non extinguitur.

The thing that is good, as trueth and iustice, though it be suppressed & kepte vnder for a time, yet it is not vterlye quenched, but at lengthe will breake out againe.

Bis vincit, qui se vincit in victoria.

He that can ouercome him selfe in vic tory, that is to say, vse moderatlye the victory, ouercommeth twise, firste his enemie, seconde his owne minde.

Benignus .i. liberalis.

Benignus etiam dandi causam cogitat.

He that is liberal and free harted, lo keth not to be desyred, but of him selfe seketh occasion and cause, to geue and bestowe his benefites.

Bis interimitur, qui suis armis perit.

He

He is twise slayne that perisheth with his owne weapons.

Bene dormit, qui non sentit quàm malè dormiat.

He sleapeth well that sealeth not howe eupll he sleapeth. Whē the sealinge of worldely eupl is away, there is nothing eupll.

Bonorum crimen est officiosus miser.

A vertuous persoune in miserye is the blame of good thinges, as who shoulde saye, vertue is blame when vertuous mē be afflicted and troubled. If he that liueth well fall into miserie, ah wyll they saye, ye maye see howe these geare spede.

Bona fama in tenebris proprium splendorem obtinet.

A good fame euen in darkenes louseth not her due beautie and renoune.

Benè cogitata, si excidunt, non occidunt.

Good deuises or thinges well deuised thoughe for a tyme they bee forgotten and fall out of memorie, yet they passe not cleane awaye for euer.

Benè perdit nummos, iudici cum dat nocens.

He loseth well moneye, whiche beinge taken in a trippe, geueth to the iudge or ruler some rewarde for his sauegarde.

Bonis nocet, quisquis pepercerit malis.

He hurteth the good, who soeuer spareth the bad.

Bono iustitiæ, proxima est seueritas.

To the good thinge of iustice rigour is nexte, that is to saye, the rigoure of the lawe, whiche is an euyl thynge, is so nere vnto iustice, which is a good thig, that often tymes the one is taken for the other.

Bonum apud virum citò moritur iracundia.

With a good man angre soone dieth.

Bona turpido est, quæ periculum indicat.

It is a good dishonestie, that bewrayeth daunger.

Bona comparat præsidia misericordia.

Mercye getteth good defenses or garrisons. Who so hathe a pitieful eye can not but prosper.

Bonarum rerum consuetudo pessima est.

Accustomablenes of pleasaunte thynges

ges is worste of all. Nothinge is swete, but waxeth lothsome, if it be continually vsed.

Beneficium dignis vbi das, omnes obligas.

When thou doest good to the worthy, thou bindest all. For it is not bestowed vpon the person, but vpon vertue.

Crudelis in re aduersa est obiurgatio.

In aduersitie it is crueltie to chide the frend, when he shoulde be comforted.

Cauendi nulla est dimittenda occasio.

No occasion of taking hede is to be let passe.

Cui semper dederis, vbi neges, rapere imperas.

Dues denie one, to whome thou hast alwayes geuen, and thou inforcest the person to plucke from thee.

Crudelem medicum intemperans æger facit.

The sicke personne throughe hys euill rule, maketh the Phisition to exercise cruell medicines.

Cuius mortem amici expectant,

vitam oderunt.

Whose deathe a mans frendes do loke for, his life they hate. Wherefore commit not thy selfe to suche frendes.

Cum inimico nemo in gratiam citò redit.

With his enemie no man that is wise returneth lightlye without good deliberation into frendshyppe and familaritie agayne.

Citius venit periculum, cũ contemnitur.

Daunger commeth the soner, when it is not pasi vpon.

Casta ad virum matrona parendo imperat.

ad pro apud. A chaste woman with her husbande, by obeyinge ruleth.

Citò ignominia fit superbi gloria.

The glorie of the proude person anone becommeth his reproche. Inhumane alwayes ensueth arrogancie.

Consilio melius vincas, quàm iracundia.

Thou shalte better ouercome by wisedome then by furie.

Cuiuis dolori remedium est patientia.

To all maner of sorowe pacience is a remedie.

Contemni est leuius, quàm stultitia percuti.

It is lesse hurte to bee despised for vertue, then to be striken with folye.

Cum vitia prosunt, peccat qui recte facit.

When vices be vnpunished, yea, and also rewarded, then he that doeth well is taken for an offender.

Comes facundus in via pro vehiculo est.

A pleasaunte companion to talke with by the waye is a good chariot.

Citò improborum læta in perniciem cadunt.

The myrthes of wicked persounes doe soone tourne vnto destruction.

Crimen relinquit vitæ, qui mortem appetit.

He that coueteth deathe accuseth lyfe, and so leaueth a blame vnto it, whiche is not to be blamed.

Cui plus licet quàm par est, plus vult quàm licet.

The person that hath more authoritie then he ought to haue, will also do more then he hath authoritie to do. This sen-

tence is verie precie, and it agreeth (sayeth Erasmus) vpon tyrauntes and women.

Cui nusquam domus est, sine sepulchro mortuus est.

He that no where hath a dydinge place (as a banished man or suche other) is as a dead man without a graue. Banishement is the effect of ciuile deathe.

Citò ad naturam ficta redierint suam.

Counterfeyte thynges wyll soone returne agayne to their kinde.

Discipulus est prioris posterior dies.

The daye folowynge is the scholer of the daye that goeth before. By dayly experience of thynges we muste growe wiser and wiser.

Damnare est obiurgare, cum auxilio est opus.

When thy frende neadeth helpe, then to chide him is to hurte hym. Fyrst therefore helpe him oute of his miserie.

Diu apparandum bellum, vt vincas celerius.

Warre is longe to bee prepared that thou mayest ouercome the sooner. Such

as

as be ouer hastie in setting on, come the slowlier to the ende.

Dixeris maledicta cuncta, cum ingratum hominem dixeris.

Thou shalt haue spoken all reproches, when thou callest a mã a chorle. Surelye chorlyshenesse contayneth in it all vices.

De inimico ne loquare malè, si cogites.

Of thy enemie speake no euyll yet thou thynkest it. If thou caste to doe hym a displeasure, speake it not.

Deliberare vtilia, mora est tutissima.

To take deliberation, and aduisement vpon thinges profitable, is a most sure delaye.

Dolor decrescit, vbi quo crescat non habet.

Sorow abateth, when it can no longer increase. When the eyll is at the highest, then muste it nedes growe easier.

Dedisce flere fœminam, est mendacium.

A woman to vnlearne or to forgette to wepe, is a leasynge, or a thynge fayned, that is to saye, impossible.

Discordia sit charior concordia.

By discorde is concorde made dearer and surer. For, as Terence sayth, The fallynge out of louers is the renuynge of loue.

Deliberandū est diu, quod statuendum est semel.

The thynge whereof thou muste but ones determine, as of marriage or anye other earnest & weyghtie matter, thou oughtest to take a good and longe deliberation, eare thou aduenture vpon it.

Difficilem oportet aurem habere ad crimina.

Thou oughtest to haue no readie eare to accusations or appeachmentes. Beleue not euerye man that hath accused another,

Dum vita grata est, mortis conditio optima est.

While life is pleasaunte, the state, condition or bargayne of death is best, that is to saye, it is then best medlyng with deathe.

Damnum appellandum est, cum mala fama lucrum.

Gaynes with an euyll name is dammage and losse.

Ducis in consilio posita est virtus militum

militum.

In the wisedom of the captayne resteth the strength of the souldiers.

Dies quod donat, timeas, citò raptũ venit.

The thing that a daye geueth (beware) a daye commeth anone to pluche it awaye agayne. A man maye some tyme haue a daye to be aduaunced in, but agayne it is good to feare leaste a daye come and swipe all away agayne.

Dumissum quod nescitur, non amittitur.

A thinge loste that is not missed, is not lost. It is no losse that thou feelest not.

ETiam innocentes cogit mentiri dolor.

Payne compelleth euen the gyltlesse to lye.

Etiam peccato rectè præstatur fides.

Euen vnto sinne fidelitie and trueth is wel performed. Faithe is so highly to be kepte that euen in euyll thynges otherwhiles, yea with Turkes, it ought to be obserued.

Etiam celeritas in desiderio mora est.

In deſpyte, that is to ſaye, in a thynge that a man coueteth, verie ſpede is counted a tarieaunce.

Ex vitio alterius ſapiens emendat ſuũ.

By the faulte of another man the wiſe man mendeth his.

Et deeſt, & ſuperſt miſeris cogitatio.

To the miſerable and wretched perſons conſideratiõ both lacketh (becauſe they eſpie no remedie) and alſo aboundeth, becaule they perceyue what they ſhoulde haue done, but it is to late.

Etiam obliuiſci quod ſcis, interdum expedit.

Euen to forget the thing thou knoweſt otherwhiles is expedient.

Ex hominum queſtu facta fortuna eſt dea.

Out of mennes gaynes roſe fortune to be a goddeſſe. The inordinate deſire of lucre cauſed that fortune amonges the Paynims was thoughte to haue been a goddeſſe, in that ſhe fauoureth their deſyeres.

Effugere cupiditatem, regnum eſt vincere.

To eſcape and tame thyne owne luſte

is to conquere and winne a kingdome.

Etiam qui faciunt, odio habent iniuriam.

Euen the verie wronge doers, hate wronge.

Eripere telum, non dare irato decet.

It becommeth to plucke awaye, and not to geue weapon to the angry body. Angre (sayth Horace) is a short frensie.

Etiam capillus vnus habet vmbram suam.

Euen one heare of the head hath a shadowe, that is, there is nothinge so simple, but can doe somwhat.

Eheu quàm miserum est fieri metuendo senem?

Alacke, howe wretched a thynge is it with fearyng to waxe aged?

Etiam hosti est æquus, qui habet in consilio fidem.

He is indifferent to his verye foe, that in his counsayl and aduise taking hath faith and trueth in his heart, and before his eyen.

Est honesta turpitudo, pro bona causa mori.

It is an honest shame to die for a good cause.

Ex

Excelsis multo facilius casus nocet.
Unto them that be alofte and in hyghe place doeth a fall hurt muche soner.

Idem qui perdit, quo se seruet in reliquum?
He that loseth his credite, wherby shal he afterwarde helpe him selfe?

Fortuna, cum blanditur, captatum venit.
When fortune flattereth, she commeth to catche thee. Fortune is then chiefely to be suspected, whē she most laugheth.

Fortunam citius reperias, quàm retineas.
Thou mayst soner fynde Fortune then retayne her. It is a greater maistrie to kepe that thou haste gotten, then to get.

Formosa facies muta cōmendatio est.
A beautiful face is a dōme or speacheles setting out. Fayre persons be fauoured without speakinge.

Frustra rogatur, qui misereri non potest.
He is besoughte in vayne, whiche can haue no pitie. What needeth to be suter to him, that with no prayer can be bowed?

Frans

Fraus est accipere, quod non possis reddere.

It is vnmete to take that thou cãst not requite, namelye one waye or other, as by seruice, by geuynge of a good thing, by counsayle and so forth.

Fortuna nimium quem fouet, stultum facit.

Whome fortune ouermuche cherisheth, she maketh a foole. With great felicitie is for the moste parte coupled folye and pryde.

Fatetur facinus is, qui iudicium fugit.

Who fleeth iudgement, confesseth his wickednesse.

Fœlix improbitas optimorum est calamitas.

Happie vnhappinesse is the wretchednes of good men, that is to saye: whensoeuer fortune fauoureth leude persons, then be the moste vertuous and best men in euyl taken.

Fraus non culpes, quod vitari non potest.

Suffer, blame not, that can not bee eschued.

Futura pugnant, vt se superari sinant.

The

The euyls to come doe striue to the intent they mought suffer them selues to be ouercome: As who shoulde saye, the euyls to come doe so hange ouer oure head, that yet they may with wisedome be vainquished and eschued.

Furor fit læsa sæpius patientia.

Pacience often hurte becommeth a fury. Paciēt bodies, yf they be often styrred, at last rage muche sorer, because it is longe ere they be moued.

Fidem qui perdit, nil potest vltra perdere.

Who so loseth his credence, can lose nought beyonde it.

Facilitas animi ad partem stultitiæ rapit.

Easines of mind plucketh a man to the part of folye. Gentle and pliable myndes be soone entised to folye.

Fides, vt anima, vnde abiit, nunquàm eò redit.

Credite, euen as a mans lyfe, doeth neuer retourne thither againe, frō whens it departed. As lyfe ones loste neuer returneth, so if a mā once lose his fidelitie or credence, he shal neuer get it agayne.

Fidem nemo unquàm perdit, nisi qui non habet.

Fayth

Faith noman euer loseth, but he which in deede neuer had it, though outwardly he appeared neuer so faithfull.

Fortuna obesse nulli contenta est semel.

Fortune is not contented to hurt a mãs ones. When fortune beginneth ones to loure vpon one, she is not satisfied to do him one displeasure, but heapeth displeasure vpon displeasure.

Fulmen est, vbi cum potestate habitat iracundia.

Angre, where it lodgeth with power, is euẽ a lightning & thundring, as who sayth, when the mightie man is angrie, he playeth the deuill.

Frustra, cum ad senectam ventum est, repetes adolescentiam.

When thou commest ones to age, thou shalt clayme agayne youth in vaine. Let therefore age medle with matters mete for age.

Falsum maledictum maleuolum mendacium est.

A false reproche and vpbrayding, is a malicious leasynge.

Fœminæ naturam regere, desperare est omnium.

To rule a womãs nature is ỹ dispaire

of

of all men, that is to wete, euerye man dispayre to doe it, it is a thinge so hard.

Fer difficilia, vt facilia leuius feras.

Beare harde thinges, that thou mayest beare easie thinges the lighter.

Fortuna nulli plus quàm consilium valet.

Fortune is to no man of more strength then is counsayle, that is to saye. Wisedome is more then ryches.

Fortuna vitrea est, quæ cum splendet frangitur.

Fortune is brickle as a glasse, when she glistereth she breaketh.

Feras quod lædit, vt quod prodest perferas.

Beare incommoditie, to thentent thou mayest carye awaye commoditie.

Facit gratum fortuna, quam nemo videt.

Fortune (that is to saye welth, riches, prosperitie) whiche no man seeth, maketh the owner acceptable and beloued. As who shoulde saye: yf thy wealthe be espied, thou shalt be enuied. Dissemble therfore thy felicitie.

Frugalitas miseria est rumoris boni.

Frugali-

Frugalitte, that is to wete, homly and temporate liuinge is a misery of a good rumour, as who should say, though it be (namely to the world) a miserie, yet is the name good and honest.

Graue præiudicium est, quod iudicium non habet.

That is a greuous preiudice or foretudgemẽt which hath no iudgemẽt. He calleth here a foretudgemẽt, whẽ a mã of power suppresseth and dampneth a man before he be tudged of the lawe.

Grauissima est probi hominis iracundia.

The wrathe of a good man is moste heauie.

Grauis animi pœna est, quem post factum pœnitet.

The punishemente and payne of the minde is great of that person, whiche repenteth hym after he hathe done a mysse.

Grauis animus dubiam non habet sententiam.

A graue and sad minde hath no waue ring sentence.

Graue est malum omne quod sub aspectu latet.

Sub aspectu, i. sub persona vnder a faire face.

Euery euill is greuous whiche lieth hidde vnder a visour, that is to saye, which is cloked vnder the outwarde appearance of goodnes.

Grauius nocet quodcunq́, inexpertum accidit.

Whatsoeuer happeneth vnaffated greueth sooner.

Grauior inimicus, qui latet sub pectore.

More greuous is the enemie that lurketh vnder the breast, which is, thy vicious affection and lust, or elles he to whom thou openest the secretes of thy hert, and takest him for thy best frende, and he is in dede thyne enemie.

Grauissimum est imperium consuetudinis.

Most greuous is the empire or rule of custome. Custome practiseth euen a certayne tirannie amonges vs, in so muche that the most foolishe thinges of all, if they once growe into an vse, can not be plucked awaye.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuous and heinous crime (as for exãple to be called a traitour or heretique) thoughe it be but lyghtlye spo-

ken

ken, yet hurteth it and is daungerous to him that is so called, euen becaus of the odiousnes of the crime.

HEV quam difficile est gloriæ custodia?

Ah, how harde a thinge is the defence of a mans glory or fame?

Homo extra corpus est suũ, cũ irascitur.

A man is out of his own body, when he is angry.

Heu quam est timendus, qui mori tutum putat.

Oh, how much is he to be feared that counteth it a sauftie to die? He † dispiseth death, is much to be feared, forasmuche as, who so euer is a dispiser of his owne life, is as it were Lord of an other mans.

Homo qui in homine calamitoso est misericors, meminit sui.

The man that is pitiful vpon a miserable person, remembreth him selfe. For he vnderstandeth that him selfe may haue nede of helpe.

Habet in aduersis auxilia, qui in secundis commodat.

He hath helpes in aduersitie, whiche

lendeth in prosperite.

Heu quam miserum est lædi ab illo, de quo non possis queri?

Oh how miserable a thing is it, to be hurt of him, vpon whome thou canste not complaine?

Hominem experimenta, paupertas iubet.

Pouertie driueth a man to assaye many thinges.

Heu dolor quam miser est, qui in tormento vocem non habet?

Oh howe miserable is that mans sorowe, which in torment dare not vtter his voice. Men, whiche, while they are racked, beaten, & tormented, dare not, or can not be suffred to speake the trouth are in most miserable state.

Heu quam pœnitenda incurrunt homines viuendo diu?

Oh into howe miserable thinges and full of repentaunce do men run by tarynge longe? In a longe life, do many thinges happen, that a man would not haue.

Habet suum venenum blanda oratio.

A fayre speache hath his venime. Eloquence lieth in awaite of men, and is as it

it were a sugred poison.

Homo toties moritur, quoties amittit suos.

A man so often dieth, as he loseth his children. Orbitie, that is to say, ye losse of a mannes children is euen a spice of death vnto him.

Homo semper in sese aliud fert, in alterum aliud cogitat.

A man euer beareth one thing towardes him self, and thinketh an other towarde an other man. There is no mā but dissembleth otherwhiles.

Honestus rumor alterum est patrimonium.

An honest fame to a mā, is as good as patrimonye or inheritaunce.

Homo nescit, si dolore fortunam inuenit.

A man knoweth not if he fyndeth fortune, that is to saye, the goodes of the worlde with sorow and paine.

Honeste seruit, qui succumbit tempori.

He honestlye serueth that stoupeth to the time, that is to saye, it is honestie for a mā to fashion him self to ye time, and to geue place vnto fortune for a season.

Homo vitæ commodatus, non donatus est.

Man is lent vnto life, and not geuen. As who sheuld say, life is graūted but for a time, and in such wise, as he that lent it, may lawfully require it againe when him listeth.

Hæredem scire, vtilius est quam quærere.

Better it is for a manne to knowe his heire, thē to seke his heire. He knoweth his heire, that getteth him children of his owne, to inherite after him. But he seeketh him an heire, that deppyseth to be maried, or which regardeth not his owne children, but preferreth straungers.

Hæredis fletus sub persona risus est.

The heires mourninge is vnder a visoure laughynge. He bewayleth the death of his testatour or aūcestoure in outwarde semblaunce, but inwardlye he laugheth. Euē as game players in a playe, or disguising, playe the parties and take vpon thē the persons of kinges, of quenes, and of other states, but inwardly they be not so in dede. So heires and executours make as thoughe they

they wept, but in dede they laughe.

Habēt locum maledicti crebæ nuptiæ.

Often mariages be not commended.

INFERIOR horret, quicquid peccat superior.

What so euer ye ruler doth amisse, the subiecte shrinketh for it, and feleth the smarte.

Quicquid delirant reges, plectuntur Achiui.

Inimicum vlcisci, vitam accipere est alteram.

A man to reuinge him of hys enemye is euen life vnto hym, and meate and drinke.

Id agas, ne quis tuo te merito oderit.

Do so that no man hate the rightly & for thyne owne deseruinge.

Inuitum cum retineas, exire incitas.

When thou reteinest an euil willinge body, thou allurest him to departe.

Ingenuitatem lædis, cum indignum rogas.

Thou hurtest generositie, when thou praiest or intreatest the vnworthy.

In nullum auarus bonus est, in se pessimus.

The couetous bodie is good to none and worse to him selfe.

Inopi beneficium bis dat, qui dat celeriter.

To the nedie he geueth a double benefite, that geueth it quickely.

Instructa inopia est in diuitiis cupiditas.

Couetousnes in riches & aboundaūce of goodes, is as who should say, a furnished or well stored pouertie.

Inuitat culpam, qui peccatum præterit.

He prouoketh synne, that winketh at synne. He that passeth ouer sinne, and will not punyshe it, allureth men to naughtines.

Iucundum nihil est, nisi quod reficit varietas.

Nothyng is swete, vnles it be interlaced with varietie & sundrines. Shifte of thinges refresheth wōderfully the lothsome appetite of man

Ingenuitas non recipit contumeliam.

A gentle nature can abide no reproch.

Impune peccat, cum quis peccat varius.

When a man offendeth but verye seldome,

bome, he escapeth punishement.

Ingratus unus, miseris omnibus nocet.

One chourle or vnkynde person maketh all other selye soules to fare the worse.

In miseri vita nulla contumelia est.

In the lyfe of a wretche is no sclaunder. Wretches and euill persones be not sclaundered.

Inopiæ parua desunt, auaritiæ omnia.

Pouertie lacketh small thinges, but couetise lacketh all thinges. The pore man is holpe with a litle, but nothing will satisfie the couetous body.

Ita amicum habeas, posse vt fiers inimicum putes.

So take thy frend that thou thinke he maye be made thyne enemie. Loue as thou shouldest in time comming hate. So truste in thy frende, that if he become thine enemy, he shalbe able to do thee no great displeasure.

Inuidiam ferre, aut fortis aut felix potest.

Eyther the welthye, or the harbye is able to suffeine enuie. The wealthie,

and fortunate persons regard not the disdaine of other, and the hardye and couragious mynde dispise it.

In amore mendax semper iracundia.

In loue angre is a liar. The angry louer performeth nothyng ỹ he threatneth: For one false teare of his ladye will quenche all his proude wordes.

Inuidia tacite, sed minute irascitur.

Enuy, that is to say, the enuyous person chafeth and is angry closely without vtterynge his minde, warelye, and stilly, but yet lightly, that is to say, for light and trifling matters.

Iratum breuiter vites, inimicum diu.

Shun the angri person a litle, but shū thine enemie longe.

Iniuriarum remedium est oblivio.

The remedie of wronges is forgetfulnes.

Iracundiam qui vincit, hostem superat maximum.

He that vanquisheth anger, vanquisheth a passing great enemie.

In malis sperare bonum, nisi innocens

nocens nemo solet.

In trouble to hope well, noman vseth but the vngiltie person.

In vindicando criminosa est celeritas.

In reuēging, quicknes is ful of blame Some rede it *iudicando* in iudgynge. Doubteles to be headie either in iudging or in reuenging is not cōmendable.

Inimicum quamuis humilem docti est metuere.

It is the propertie of a wise and well taught mā to feare his enemy, though he be but of lowe degre and estate.

In calamitoso ꝛtsus etiam iniuria est.

In a miserable and infortunate persō euen laughinge is an iniury, that is to say, he thinketh him selfe touched and mocked, if he seeth one but laughe.

Iudex damnatur, cum nocēs absoluitur.

The iudge is condempned, when the giltie is acquit. The iudge that acquiteth the offendour, damneth him selfe of iniquitie.

Ignoscere humanum, vbi pudet cui ignoscitur.

It is a pointe of humanitie to forgeue,

where the partie that is forgyuen, repenteth, and is ashamed of his faulte.

In rebus dubiis plurimi est audacia.

In thinges doubtful, boldnes is very muche worthe.

Ille nocens se damnat, quo peccati die.

The same day that the giltie offendeth, he damneth him selfe. There is no surer iudge then a mans own conscience.

Ita crede amico, ne sit inimico locus.

So trust thy frend, that thou be not in daunger of him, if he turne to be thine enemie.

Iratus etiam facinus consilium putat.

The angry mā counteth mischiefe counsaile. whē a body is angry he iudgeth a leude dede to be wel and wilely done. Or ye may interprete it also this wates. The angry man counteth counsaile mischief, that is to say, whē he is well counsailed of his frende, he thynkethe him selfe harmed.

Improbe Neptunum accusat, qui iterum naufragium facit.

He that the secōde time suffereth ship-

wrake

wrake, wickedly blameth God. Neptune was of the Paynims supposed to be the god of the sea.

LOCO ignominiæ est apud indignum dignitas.

Worthynes in an vnworthy person, is in place of a reproche. Worship or honour cõmitted to him that is not worthie to haue it, doth not cõmende him, but rather doeth dis worship him.

Laus vbi noua oritur, etiam vetus amittitur.

Where new praise springeth, there also the old is alowed. Whẽ a man doth againe the secõde time wel, he maketh that men beleue his former name and praise the better.

Læso, doloris remedium inimici dolor.

To a person greued, the grefe of his enemie is a remedie of his greuaunce. He that can bewreake him selfe of his enemye, healeth hys owne harme the lesse.

Leuis est fortuna, cito reposcit, quæ dedit.

Lighte and inconstante is fortune, the anone claimeth agayne that she gaue.

Lex

Lex vniuersi est, quæ iubet nasci & mori.

The lawe is generall that commaundeth to be borne and to die.

Lucrum sine damno alterius fieri non potest.

Gaynes without the losse of another can not be had.

Lasciuia & laus nunquam habent concordiam.

Riotous liuing and praise, can not be coupled together.

Legem nocens veretur, fortunam innocens.

The giltye feareth the lawe, the vngiltie fortune The innocent and harmeles person, although he feareth not the lawes, as the euill doer and giltie doeth, yet he feareth fortune, which other whiles oppresseth the giltles.

Luxuriæ desunt multa, auaritiæ omnia.

Riotous liuinge or prodigalitie wanteth much, but the couetous minde lacketh all thinges.

MALIGNOS fieri maxime ingrati docent.

Unthankful persons teach men mocke of al to be vnkinde, hard & vnliberall.

Churlishe

Churlishe natures and ingrate, make liberal & kinde persons to be ȳ harder.

Multis minatur, qui vni facit iniuriam.

He threteneth many that doth wrõge to one. Al loke for iniury at his hande, that doeth iniurie to one.

Mora omnis odio est, sed facit sapientiam.

Euery tariaunce is hateful, but yet it maketh wisedom. Leiser and tracte of tyme gendereth prudence. Leyser maketh that we do nothing rashly.

Mala causa est, quæ requirit misericordiam.

It is an euill cause that asketh pitie. Innocencie nedeth not mercy.

Mori est fœlicis antequam mortem inuocet.

It is an happy mãs lot, to die afore he desire death. They that wishe themselues deade be in miserie.

Miserum est tacere cogi, quod cupias loqui.

It is paine to be cõpelled not to speke the thig that ȳ woldest couet to vtter.

Miserrima est fortuna, quæ inimico caret.

Most miserable is ȳ state whiche lacketh

keth an enemie. Wealthe and felicitie
ſturreth vp hatred & enuie. Wherfore
whome no man enuieth, he muſt nedes
be moſt miſerable.

Malus eſt vocandus, qui ſua cauſa
eſt bonus.

He is worthy to be called an euil per-
ſon, that is good for his owne cauſe &
auaunt age onely.

Malus vbi bonum ſe ſimulat, tunc
eſt peſſimus.

The naughtie bodie. when he maketh
him ſelfe good, is then worſte.

Metus cum venit, rarum habet ſom-
nus locum.

When feare cõmeth, ſleape hathe ſel-
dome place.

Mori neceſſe eſt, ſed non quoties volueris.

Thou muſte die, but not when ſo euer
thou wilte.

Male geritur, quicquid geritur
fortuna fide.

It is euill done, what ſo euer is done
through truſte of fortune.

Mortuo qui mittit munus, nil dat
illi, adimit ſibi.

He that ſendeth a gifte to the dead gi-
ueth nothing to him, but taketh from
him

him selfe. Amonges the Paynims they made sacrifices for the deade.

Minus est quam servus dominus, qui servos timet.

The maister that feareth his seruaun tes, is not so good as a seruaunt.

Magis hæres fidus nascitur, quam scribitur.

A trusty executoure or heire is rather borne than writte. There is more fidelite in a mans owne bloude, then in a straunger vnto him. The straunger that is not of thy bloud flattereth the, that thou maiest make him thine heire after thee of that thou haste. That is ment against the whiche defraudinge their own natural kinsfolke for euery trifling displeasure, geue awaye theyr goodes vnto straungers.

Malo in consilio fœmina vincunt viros.

In a shrewde counsayle women passe men.

Mala est voluptas alienis assuescere.

It is an euil pleasure a man to accustome him selfe w̄ other mens thiges.

Magno cum periculo custoditur, quod multis placet.

With great perill is that kepte which pleaseth many.

Mala est medicina, vbi aliquid naturæ perit.

It is a fyende medecine, where anye thynge of nature perisheth.

Malæ naturæ nunquã doctrina indiget.

Euil natures nede neuer any teaching Naughtines is learned alone without a scholemaister.

Miseriam nescire est, sine periculo viuere.

To liue without daunger, is to knowe no miserie. Who so liueth wout perill liueth happelie. A sure and sauf lyfe though it be but lowe and base, is moste happie.

Malè viuunt qui se semper victuros putant.

They liue naught, that thinke to lyue euer.

Maledictum interpretando facies acrius.

By qualyfieng an euil tale or sclaunder, thou shalt make it worse.

Male secum agit æger, medicum qui hæredem facit.

That sick body doth [illegible] naught for him

hym selfe, that maketh his phisitian his executoure. For he prouoketh hym to kyll him.

Minus decipitur, cui negatur celeriter.

He is les deceiued, that is quickely denied. When a man is redely denyed of his sute, he loseth lesse labours.

Mutat se bonitas, quum irrites iniuria.

Goodnes chaūgeth it self, when thou turnest it with iniury. As who should say, good men be made euil and vngentle when they be chafed.

Mulier cum sola cogitat, male cogitat.

The woman, when she thinketh and studieth alone, thinketh euil. Women for most parte studie shrewdenes, when they be alone.

Malefacere qui vult, nusquam
non causam inuenit.

He that wil do mischiefe, findeth euery where occasion therunto. Euil disposed persons cā sone deuise matter to worke vpon, and to vtter their malice.

Malevolus semper sua natura vescitur.

The euil willed and mischeuous person feadeth vpō his owne nature, that is to say, though he be not hyred of other to do mischief, yet loueth he to do

it for the satisfying and feding of his owne nature. So that he deliteth and feadeth his own nature, when he is occupied about vnhappines.

Multos timere debet, quem multi timẽt.

He ought to feare many, whom many do feare.

Malè imperando summum imperium amittitur.

By euill rulynge a righte greate rule or empyre is loste.

Mulier quæ nubit multis, multis non placet.

The woman that weddeth her selfe to many, can not please many.

Malum consilium est, quod mutari non potest.

It is an euill counsail that can not be chaunged.

NIHIL agere semper infœlici est optimum.

It is euer best for any vnlucky persõ, to do nothinge.

Nil peccent oculi, si animus oculis imperet.

The eyen should nothynge offende, yf the mynde woulde rule the eyen. We blame our eien, as though they ministred

tred the occasiō of euillustes. But the mynde is in blame, whiche ruleth not the eies.

Nil proprium ducas, quod mutari possit.

Count nothing thine owne, that may be chaunged.

Non cito perit ruina, qui ruinam pratimet.

He perisheth not sone by fall, that before feareth a fall.

Nescis quid optes, aut quid fugias, ita ludit dies.

Thou knowest not what to desyre or what to fly, time so mocketh vs. Such is the chaūge & rechaūge of the world, that oftentimes that a man thoughte best, he shal finde most worst for hym, contrariwise the worst, best.

Nunquam periculum, sine periculo vincitur.

Peryll is neuer ouercome wythoute peryll.

Nulla tam bona est fortuna, de qua nil possis queri.

There is no fortune so good, whereof man can not complaine.

Nusquam melius morimur homines, quam vbi libenter viximus.

we neuer dye better, then when we haue liued gladly.

Negandi causa auaro nusquam deficit.

The couetous wretch neuer is to seke of some pretence or other to denye a man. He that geueth not gladlye, euer fyndeth some cause why he should not gyue.

Nimium altercando veritas amittitur.

With ouermuch stryuinge the trouth is loste. By moderate disputatiõs the trouth is boulted out, but by immoderate braulinges it is lost.

OVITA misero longa, fœlici breuis.

Dyfe, long to the miserable person, but short to the fortunate. The vnhappye persons are werye of their life, but they that be well at ease, thinke their time shorte.

PARS beneficii est, quod petitur si bene neges.

It is a pece of a good turne, whē a mā pretili denieth the thing that is asked. Some geue with such an euil wil, that they lose their thāke. Againe some can so properly denye á man, that they deserue as muche thanke as the other.

Quo-

QVotidie damnatur, qui semper timet.

He is daylie condempned, whiche alwayes feareth. There is no forer damnation, then the dome of a mans owne conscience.

Quotidie est deterior posterior dies.

Euermore is the day folowing worse. The world is dayly worse and worse.

RIdiculum est, odio nocentis perdere innocentiam.

It is great folye for the hatred of the giltie to lose thine owne vngiltinesse. He that will lose his owne innocencie by committinge any crime, for hate he beareth vnto some naughtie bodye, is worse then mad.

STultum est timere, quod vitari non potest.

It is folishnes to feare that cā not be eschued.

Se denegare patriæ, exilium est pati.

To deny thy selfe vnto thine own cōtrey is to suffre banishment. He that wil not be conuersant in the common weal, is willingly a banished man.

TImidus vocat se cautum, parcum sordidus.

The

The cowarde calleth him selfe a wary fellowe, and the niggarde a sparer.

Tam deest auaro quod habet, quam quod non habet.

The couetous man as well wanteth that he hathe, as that he hathe not. He vseth nomore his owne, then he doeth other mens goodes. So he lacketh this both alike.

Veterem ferendo iniuriam inuitas nouam.

By suffering olde wronge, thou prouokest newe.

FINIS.

Imprinted at London by Robert Caly, within the precinct of the late dissolued house of the graye Freers, nowe conuerted to an hospital, called Christes hospitall.

The vi. day of November. 1555.